

# **NOTES ON PREDICTIVE ASTROLOGY**

## **THE NIRAYANA SYSTEM**

**(SIDEREAL ASTROLOGY)**

**WITH REFERENCE TO HINDU VEDIC ASTROLOGY**

### **Part II**

**AS TAUGHT BY PROF. ANTHONY WRITER**

**For the students of Jyotisha Bharati  
Bharatiya Vidya Bhavan  
Mumbai**

**Prepared by  
Prof. Anthony Writer  
Jyotisha Bharati  
Bharatiya Vidya Bhavan  
Mumbai**

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## THE NODES OF THE MOON – RAHU AND KETU

BPHS, Ch. 3 [Planetary Characters and Description], Shloka 30:

“Rahu has smoky appearance with a blue-mix physique.

He resides in forests and is horrible.

He is windy in temperament and is intelligent. Ketu is akin to Rahu.”

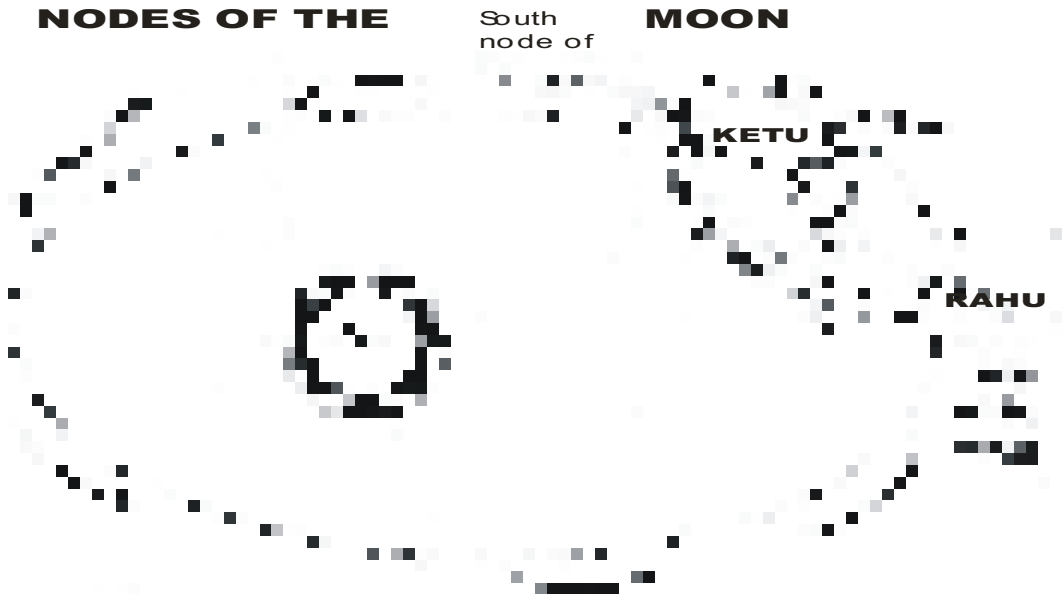
BPHS Ch. 3, Shloka 41-44:

“Rahu rules the outcaste while Ketu governs mixed caste. ...

Rahu denotes multi-colored clothes and Ketu rags.

Lead and blue gem belong to Rahu and Ketu.”

### **RAHU & KETU : THE NORTH & SOUTH NODES OF THE MOON**



BPHS, Chapter 3, verse 30:” Rahu has smoke like blue body, lives in forests and is horrible. He is windy in temperament and is intelligent. Like Rahu is Ketu.”

The Moons apparent path intersects the ecliptic obliquely at two points called the nodes. The point where the Moon crosses the ecliptic from south to north is called the ascending node or Rahu, where it crosses the ecliptic from north to south is called descending node or Ketu. These two points are 180 degrees apart and their movement is constantly retrograde, meaning, against the normal direction of movement of planets. Rahu and Ketu are given special status and considered as planets in Indian astrology. Rahu and Ketu take approximately eighteen years and ten days to complete one round of the zodiac .

In Hindu mythology, Rahu is a snake that swallows the sun or the moon causing eclipses. He is depicted in art as a dragon with no body riding a chariot drawn by eight black horses. Rahu is one of the navagrahas (nine planets) in [Vedic astrology](#). The rahu kala is considered inauspicious.

According to legend, during the Samudra manthan, the asura Rahu drank some of the divine nectar. But before the nectar could pass his throat, Mohini (the female avatar of Vishnu) cut off his head. The head, however, remained immortal. It is believed that this immortal head occasionally swallows the sun or the moon, causing eclipses. Then, the sun or moon passes through the opening at the neck, ending the eclipse.

Astronomically, Rahu and Ketu denotes the two points of intersection of the paths of the Sun and the Moon as they move on the celestial sphere. Therefore, Rahu and Ketu are respectively called the north and the south lunar nodes. The fact that Eclipses occur when Sun and Moon are at one of these points gives rise to the myth of the swallowing of the Sun.

Surya Grahan, solar eclipse, is widely mentioned in the Holy Scriptures of Hinduism. There is also an interesting myth regarding the occurrence of Surya Grahan. It happened during the Samudra Manthan (churning of ocean) episode in the Puranas. Rahu (Demon) and Mohini, an incarnation of Lord Vishnu, are the main characters in the incident.

The Amrit (elixir) that was obtained from churning the ocean was cunningly stolen by Asuras (Demons). Lord Vishnu took the form of Mohini, a beautiful damsel, to win back the Amrit. She achieved her mission by enamoring the Asuras, they fell for her beauty and handed over the Amrit to her.

Mohini returned to the Devas and started distributing it. Devas sat in a line and mohini gave a portion to each one of them. Rahu, an Asura, who found out that they were tricked took the form a Deva and sat in the line between Chandra (Moon God) and Surya (Sun God). The asura Rahu drank some of the divine nectar.

When Mohini approached Rahu, Chandra and Surya realized that Rahu was not one among them and soon identified him as an Asura. Mohini soon severed the head of Rahu which flew into the sky. The head, however, remained immortal and is called Rahu , while the rest of the body became Ketu. It is believed that this immortal head occasionally swallows the sun or the moon, causing eclipses. Rahu is depicted in the form of a Snake and continued to live and decided to avenge Surya and Chandra.

Thus, periodically Rahu engages in a war with Surya and Chandra. The Chandra Grahan (Lunar eclipse) and Surya Grahan (Solar eclipse) takes place when Rahu gobbles up Moon and Sun respectively. Surya and Chandra then fights to free themselves.

Ketu is the Lord of Descending/South lunar node. Ketu is generally referred to as a "shadow" planet. He is considered as Tail of the Demon Snake. It is believed to have a tremendous impact on human lives and also the whole creation. In some special circumstances it helps someone achieve the zenith of fame. He is Tamas in nature and represents supernatural influences.

Phaladeepika, Adhyaya II, Sloka 35 : “Lead and an old garment belong to Rahu while a mud vessel and a mixed cloth of variegated colour have been allotted to Ketu. Mercury, Saturn and Venus are the friends of Rahu as well as Ketu. Mars is natural to them. The rest are enemies.”

**Manik Chand Jain on Rahu & Ketu in Predictive Astrology, page 82, writer:**

**“Rahu has the influence of Jupiter conjunction Venus.**

**It gives intense appreciation and respect for the area by house where Rahu is located or transiting.**

**There is popularity in this place with optimism and cheerfulness. This is a lucky place.**

**.... Ketu has the influence of a Mars conjunct Saturn.**

**In Ketu, too much of the Saturn accent can produce fear and hold the Mars action back. This can give poor timing.**

**Mars represents energy and Saturn, a cycle of time. With the Combination, we need to take stock of the issues involved, and do something about them. There is an ambition for power where Ketu is located by house.**

**The trick is to use the energy of Mars in the right amount by the disciplining of Saturn in an area of selfless service rather than over-possessiveness.”**

**Barbara Pijan Lama: What are Rahu & Ketu?**

**“Rahu & Ketu are two psycho-magnetic zones opposite each other, on our Moon's orbit path around Earth. They reside where the Moon's path intersects the plane of the ecliptic, called the "rashi chakra" ["circle of signs"].**

- Rahu is the "North Node of the Moon" = Dragon's Head = *Caput Draconis*.**
- Ketu is the "South Node of the Moon" = Dragon's Tail = *Cauda Draconis*.**

**Rahu, Ketu, Dhuma, are called "chhaaya grahaa" or "shadow planets" because they have similar effects to planets, but they have no gravity or mass. ["Planet" means "wanderer"].**

**Rahu/Ketu (who work always as a pair) move "backwards" through the rashi chakra, in direction opposite to Moon and Sun.”**

**Barbara Pijan Lama: The destruction and rejuvenation of the human body:**

- Rahu destroys the physical body while Ketu creates the physical body, Rahu is associated with intense desires (including obsessions) which are energetic overloads for the physical body, thus Rahu is a destructive force.**
- Ketu actually creates and maintains the physical body by anti-doting or negating the effects of desire.**

**Das Goravani, in his writing about the nodes says:**

**"Every planet has two nodes relative to Earth.**

However, due to our Moon's extraordinary proximity to Earth, the Moon's nodes are said by the ancient rishis to have especially powerful implications for life on our little blue planet.

Each planet has got its own ascending and descending nodes except the Sun....

Generally the point of the Zodiac, where a planet crosses from the south to north latitude is the ascending node and the point of the Zodiac where a planet crosses from the north latitude to south latitude is called the descending node."

### **RAHU AND KETU :The Great Churners**

Rahu is called "the great churner of the oceans of milk". Rahu is expansive, like Jupiter, but in chaotic and weird ways.

Rahu releases long-suppressed desires from past lives. Rahu is the excitement of desire - usually desire for something that is very new, forbidden, unprecedented, or challenges established tradition. After Rahu's desire is released and made manifest the excitement fades as yang swings to yin and Ketu induces apathy. Ketu has "been there, done that" attitude which is often the mask for exhaustion and frustration.

Rahu is our powerful that brings past-life desires and fantasies into material form in this life. Rahu is the force of passion and desire. A person with a strong Rahu is considered to have built up lots of tantric powers from previous incarnations which grant the spiritual power and permission to change stored subconscious imagery into conscious imagery, and through the power of desire, to manifest that image on the material plane. I.e., to have a five-senses, real-life experience rather than just a daydream or a hope. Rahu is very powerful because desire is a very powerful thing!!

Ketu is Rahu's diametrically opposite force. Rahu is permissive and expansive like Venus and Jupiter, but Ketu is restrictive and like Shani and Mars.

Whereas Rahu is passionate and desirous, Ketu is detached and meditative. The house, degree, sign, aspects, and other characteristics of Ketu show imagery that has already been manifested by Rahu, that we are finished desiring and now wish to separate from ourselves.

Wherever Ketu is, there the person is detached, impassionate, cool-tempered, and unconcerned with the development of those matters. Ketu is a manifestation of Shri Ganesha, the elephant-headed god who is cheerful, slow-moving, and above it all. Rahu gives insatiable yearning hunger, while Ketu gives detachment, disconnection, and despair. Cycling between these two nodes, during intense periods, one may temporarily feel like the victim of an unstoppable boomerang cycle of primal need and utter abandonment.

Rahu's attachment cycle to experience, possess, and control reaches its natural extreme; then starts Ketu's reverse detachment cycle creating despair, impossibility to be loved or accepted, unworthiness proven by rejection. This cycle can make a person absolutely miserable on the ego level.

### **The Signs in which Rahu and Ketu are less weird:**

Rahu and Ketu are always weird.

- Ruling or occupying good houses like 1, 5 or 9 doesn't make them any less weird.

*Rahu-Ketu can be helpful if they are positioned this way:*

- 1.No aspects on either node from Mars or Saturn
- 2.Rahu acts better when Saturn is good by house and sign ("Shani vat Rahu")
- 3.Ketu acts better when Mars is good by house and sign ("Bhaum vat Ketu cha")
- 4.When *yuti* either a *yoga-karaka* planet or the 10th house ruler
- 5.Rahu behaves better in Virgo and best in Gemini
- 6.Ketu behaves better in Pisces and best in Sagittarius

### The Nodal People

"Very nodal people" are:

- Radix nodes in lagna
- Radix nodes *yuti* Chandra
- Navamsha nodes in D-9 lagna
- Radix nodes conjunct navamsha lagna
- Navamsha nodes conjunct Radix lagna

"Very nodal people" will be involved with "foreign-ness" to a dramatic degree in their lives. The distinctive foreign components may be foreign ideas, foreign spouse or romance, foreign business or travel, or foreign adoption children, foreign appearance.

Rahu-Ketu transits essentially Reorganize the Personality, by opening the consciousness to a previously undetected level of past-life information. This information arises while reconnecting (usually very intensely) with a person, place, or knowledge base from a previous incarnation. (Thus the obsessive connection to things which are "foreign" in this life.)

Rahu/Ketu effects are felt much more strongly during periods of Rahu or Ketu "Triple-whammy" effects can be predicted for the native whose nodes rise in either radix or navamsha, when their Vimshottari Dasha gives a Rahu/Ketu bhukti. This period will dramatically change the individual's definition of him/herself, due to new psychic information, which breaks through from the subconscious storage zone.

Rahu-Ketu transiting the Radix affects the physical body/Material Plane. For example, nodes crossing the 1/7 axis in Radix may generate a pregnancy or induce surgery.

Rahu-Ketu transiting the navamsha affects the astral body (relationships). For example, nodes crossing the 1/7 axis or a nodal return within navamsha often bring a dramatic relationship. Often there is a long psychic build-up period, such as partners dreaming about each other before meeting, or a strong but taboo attraction, or other dramatic



circumstances which are not so much in the physical body, but predominantly on the astral.

### **Bhrigu Sutras, Chapter II, 8 Effects of Rahu and Ketu in the Twelve Houses**

#### **Rahu and Ketu in the First House**

Sutras 1-4-If Rahu or Ketu is in the first house the native's wife will give birth to a still born child. If Rahu or Ketu is in Aries, Taurus or Cancer, the native will be kind hearted and fond of enjoyments. If Rahu or Ketu is aspected by a malefic there will be marks on the face (probably of small pox).

#### **Other Views**

Brihat Jataka and Saravali have not dealt with the effects of Rahu and Ketu in the various houses.

Phaladeepika: Rahu-The native will be short lived but wealthy and powerful but he will suffer from disease in the upper part of his body.

Ketu-The native will be ungrateful unhappy, backbiter, and moving in the society of undesirable persons. He will have an afflicted body and will be deprived of his position.

Chamatkar Chintamani: Rahu-The native will destroy the power of his enemies. He will remain under the influence of others. He will remain detached in spite of having many wives.

Ketu-The native will prove troublesome to the members of his family. He will suffer from windy troubles.

#### **Rahu or Ketu in the Second House**

Sutras 5-6-If Rahu or Ketu is in the second house, the native will be poor, will suffer from diseases of the body and loss of children, and will be of dark complexion. If Rahu or Ketu is associated with a malefic the native will have a mark on the lips.

#### **Other Views**

Phaladeepika: Rahu-The native will say words which convey double meaning. He will suffer from diseases of the mouth. He will be of angry temperament but rich on account of favour from the king.

Ketu-The native will be devoid of wealth and education. He will indulge in vulgar speech, have defective eye sight and will depend on others for food.

Chamatkar Chintamani: Rahu-The native will face destruction of his family. He will be fearless but a liar. He will destroy his enemies to save his wealth.

Ketu-The native will suffer from diseases of the mouth. He will have bitterness with the king (Government). He will suffer loss of wealth and will have troubles from the members of his family. If Ketu is in Aries, Gemini or Virgo, the native will enjoy all comforts.

#### **Rahu or Ketu in the Third House**

Sutras 7-8-If Rahu or Ketu is in the third the native will have abundance of oil seeds of the type of mustard, til, sesamum etc. If Rahu or Ketu is associated with a benefic, there will be a mark on the neck.

#### **Other Views**

Phaladeepika: Rahu-The native will be respected and will have inimical relations with his brothers. He will be wealthy, long lived and determined.

Ketu-The native will be wealthy, powerful, long lived and reputed. He will enjoy company of his wife and will have abundant agricultural products. He will suffer loss of brothers.

Chamatkar Chintamani: Rahu-The native will be very courageous. Ketu-The enemies will be vanquished. There will be controversies. Great prosperity will be enjoyed. There will be no friends.

#### **Rahu or Ketu in the Fourth House**

**Sutras 9-10-**The native will own many kinds of ornaments, will have two wives and will serve others. If Rahu or Ketu is associated with a malefic, the native's mother will be in distress but this will not happen if there is association with a benefic.

**Other Views**

**Phaladeepika:** Rahu-The native will be stupid, troublesome, short lived and seldom happy.

**Ketu-**The native will live in the house of others. He will suffer loss of his mother, land, happiness and grain fields. He may have to go away from his native place.

**Chamatkar Chintamani:** Rahu-The mother of the native will be sickly. Rahu in Aries, Cancer or Virgo, gives beneficial results. The native will then become a king.

**Ketu-**The native will be devoid of happiness from mother and friends. He will not stay in his own house for long. His paternal property will be destroyed.

**Rahu or Ketu in the Fifth House**

**Sutras 11-13-**The native will have no children or suffer loss of children due to wrath of the Serpent God. He will have children after conducting Pooja of Naga Pratima. The native will suffer from windy diseases and indulge in sinful deeds. He will suffer from wrath of the king and will live in undesirable places.

**Other Views**

**Phaladeepika:** Rahu-The native will be childless, hard hearted and will suffer from stomach ailments.

**Ketu-**The native will suffer from loss of children. He will be of evil nature and unwise. He may also suffer from 'Pishacha Badha'.

**Chamatkar Chintamani:** Rahu-The native will get a son. He will always be worried on account -of his wife. He will suffer from stomach ailments.

**Ketu-**The native will suffer from stomach ailments. He will not get many children. In spite of being courageous he will remain dependent on others.

**Rahu or Ketu in the Sixth House**

**Sutras 14-16-**The native will be tolerant and very happy. If Moon is associated with Rahu or Ketu, the native will have sexual contact with ladies of king's family. He will be poor and a thief.

**Other Views**

**Phaladeepika:** Rahu-The native will be wealthy and long lived. He will suffer from diseases of the anus. He will also suffer from enemies and from the evil effect of malefic planets.

**Ketu-**The native will be generous, full of good qualities, determined, famous and a person in authority.

**Chamatkar Chintamani:** Rahu-The native's enemies will be destroyed. He will be powerful, virile and wealthy.

**Ketu-**The native will suffer loss of reputation on account of his maternal uncle. He will own cattle like cows etc. He will be healthy but narrow minded.

**Rahu or Ketu in the Seventh House**

**Sutras 17-21-**The native will have two wives. The first wife will die and the second will suffer from tumour. If Rahu or Ketu is associated with a malefic the native will suffer from a disease called 'Ganda mala'. This will not happen if they are associated with a benefic.

The native will generally have two wives but there will be only one wife if Rahu or Ketu is in conjunction with a benefic.

**Other Views**

**Phaladeepika:** Rahu-The native will be of independent nature and will incur loss of wealth on account of his association with women. He will be a widower and will suffer from loss of virility.

**Ketu-**The native will suffer from humiliation. He will indulge in affairs with unchaste

women and will be separated from his own wife. He will suffer from intestinal disorders. Chamatkar Chintamani Rahu-The native will suffer loss of wife. Ketu-He will suffer loss of wealth and there will be danger to his life from watery places. His wife and children will be sickly. If Ketu is in Scorpio, the native will always be happy.

#### Rahu or Ketu in the Eighth House

Sutras 22-23-If Rahu or Ketu is in the eighth house, the native will be very sickly and the life span of the native will be of 32 years. It will be of 45 years if Rahu or Ketu is associated with a benefic. It will be of 60 years if the lord of the eighth house is strong or is in his sign of exaltation.

#### Other Views

Phaldeepika: Rahu-The native will be in distress, will suffer from rheumatic troubles, will have few children, will be short lived and will indulge in evil deeds.

Ketu-The native will be separated from his near and dear ones, will be quarrelsome and short lived. He will get injured from weapons and will face obstacles in all his undertakings.

Chamatkar Chintamani: Rahu-The native will suffer from windy troubles. He will be deprived of paternal property and will be declared as an outcaste by his relations. He will be respected by the king and learned men but members of his family will have little regard for him.

Ketu-The native will suffer from piles and will have danger to life from falling down from a horse. He will be short of funds but there will be accumulation of wealth if Ketu is in Scorpio, Virgo or Aries.

#### Rahu or Ketu in the Ninth House

Sutra 24-If Rahu or Ketu is in the ninth house, the native will be childless, will have intimacy with low-born women, will depend on others for his livelihood and will be irreligious.

#### Other Views

Phaldeepika Rahu-The native will speak with bitterness and will not perform any charitable deeds but will be a leader of village or town.

Ketu-The native will be sinfully disposed, will perform un-pious deeds, will be fatherless, unfortunate and poor.

Chamatkar Chintamani Rahu-The native will be full of good qualities, fond of pilgrimages and kind hearted.

Ketu-The native will be anxious to get children and will earn wealth with the help of non-Hindus.

#### Rahu or Ketu in the Tenth House

Sutras 25-28-The native will have sexual contacts with widows and will live in slums. He will live in good places if Rahu or Ketu is associated with a benefic. The native will also be interested in poetry.

#### Other Views.

Phaldeepika Rahu-The native will have few children, will not perform good deeds but will be fearless and famous.

Ketu-The native will indulge in sinful deeds but he will be famous for his courage.

Chamatkar Chintamani Rahu-The native will waste money on drinking and do cruel deeds. He will prefer the company of non-Hindus and enjoy beautiful women.

Ketu-The native will be unfortunate and will live in distress. He will have no happiness from father. He will destroy his enemies if Ketu is in Aries, Virgo or Scorpio.

#### Rahu or Ketu in the Eleventh House

Sutras 29-30-The native will be blessed with children and be wealthy.

#### Other Views

**Phaldeepika Rahu**-The native will be wealthy and long lived but will have few children. He will suffer from ear troubles.

**Ketu**-The native will accumulate wealth and will enjoy all kinds of comforts. He will get success in all his undertakings.

**Chamatkar Chintamani-Rahu**-The native will acquire wealth through non-Hindus. He will have happiness from children.

**Ketu**-The native will have all kinds of gains. He will be fortunate, learned and well dressed. His issues will be unfortunate.

#### **Rahu or Ketu in the Twelfth House**

**Sutras 31-32**-The native will have few children and suffer from eye troubles. He will go to hell after death.

**Phaldeepika Rahu**-The native will incur lot of wasteful expenditure and indulge in sinful deeds.

**Ketu**-The native will commit sins secretly and incur expenditure for evil purposes. He will also suffer from eye troubles.

Uttarakalamrita gives following further information about Rahu and Ketu:-

(1) Rahu and Ketu - if endowed with strength, produce effects similar to the planet owning an inauspicious house and in whose house they are posited or with whom they are conjoined. The lords of Kendra and Kona houses, if not conjoined with the two nodes, produces beneficial results. The effects will be contrary, if they be other node these two nodes in spite of their malefic nature becoming benefic by virtue of their position in certain houses or association with certain planets.

(2) If one of the two nodes and the lord of a Trikona be posited in the 9th or 10th, or if one of them be in the 9th or the other in the 10th or vice versa, the yoga will cause prosperity to the native. Even a conjunction of either of these with the lord of a trikona will prove beneficial. In the above circumstances the paras of these two nodes as well as these of the planets conjoined with them will prove happy. If there be a planet who is inauspicious associated by a sum of Sambhandha (relationship) with either of the nodes, then the Bhukti of the yogakarka planet will prove adverse.

(3) The two planet.- Rahu and Ketu become auspicious when they occupy a Trikona or Kendra position or when they are associated with the lord of that particular kendra or kona house in which they are posited. They also prove beneficial when they conjoin with the lords of any Kendra or Kona house. If the lord of the 9th were to own the 8th or 12th as well, or if the lord of 9th and the 10th in the above circumstances were to conjoin with the lords of the 9th or the 12th, then the auspiciousness of the Yoga is lost.

#### **9) RAHU – THE ASCENDING NODE OF THE MOON:** **"Caput Draconis - The Dragon's Head"**

UTTARAKALAMRITA M, SECTION 5: Slokas 51-52 Relating to Action, Function or Doing of Rahu: (1) Umbrella (2) chowrie (3) kingdom (4) gathering (5) fallacious argument (6) a wounding speech (7) one belonging to the lowest caste (8) a wicked, female (9) a vehicle bordered on all sides (10) an i religious man (11) gambling (12) strong at twilight (13) intrigue with a wicked female (14) going to a foreign country (15) impurity (16) bone (17)

enlargement of spleen (18) false-hood (19) downward look (20) perplexity (21) an emerald (22) facing the Southern quarter (23) resorting to outcastes or other low people (24) a bad swelling (25) a big forest (26) moving in a contrary direction (27) mountain (28) pain (29) staying outside (30) inclined towards South-west (31) wind (32) phlegm (33) sorrow (34) serpent (35) night wind (36) severe (37) long (38) reptile (3 ) reading of dreams (40) travel (41) a Muhurta (42) old age (43) a vehicle (14) world of serpents (45) mother (46) father o grandfather (47) air (48) an acute or sharp pain (49) catarrh (50) breathing (51) great courage (52) forest (53) fortress (54) worshipper (55) wickedness (56) cohabitation with - quadrupeds (57) writing of Urdu and (58) harsh --speech. These are ascribed to Rahu.

**UTTARAKALAMRITA MSECTION 6, Sloka 12½-13½:** During the Dasa of Rahu,' when he is favourable, he will confer on the native all that is best and desirable, a high position of authority, all kinds of virtues and wealth. The person will resort to holy shrines; will acquire sacred knowledge and power. If Rahu be untoward, the person will be liable to d anger from reptiles, poison, disease and trouble all over the body, danger from missiles and fire, worst enmity, a fall from a tree and torments from enemies.

**Phaladeepika , ADHYAYA – II, Sloka 33 :** Rahu is black in colour, tall in stature and of a low caste; he has got skin-disease; he is a heretic; he has got hic-cough; he speaks falsehood; he is cunning; he suffers from leprosy; he reviles others and is devoid of intelligence.

**Jataka Parijata:**

- Rahu has a body black in appearance.
- [He is represented by] a person of a hundred years.
- [His stone is] Agate.
- [His direction is] South-west.
- [He lingers in] the corners of the house.
- Rahu causes great fear to men by means of epilepsy, smallpox, halter, flies, worms, ghosts, fiends and goblins, and also by leading to suicides by hanging, because of diseases resulting in lack of appetite and leprosy.
- One ought to guess about one's paternal grandfather through Rahu.

In Mesha, Vrischikha, Kumbha, Kanya, Vrishabha, Kataka, and in the tenth house, from the lagna, Rahu has strength.

**Jataka Parijata, Ch. 2, ln. 81:**

“Rahu causes great fear to men by means of epilepsy, smallpox, halter, flies, worms, ghosts, fiends and goblins, & also by leading to suicides by hanging, because of diseases resulting in want of appetite and leprosy.”

**B. V. Raman, Three Hundred Important Combinations. p.211, Bahuputra Yoga:**

**“It is only in the Navamsha of Saturn that Rahu's disposition is held to be harmful.”**

**Rahu/Shani conjunction, any rashi:**

- If Rahu has higher degree, the "shadow" or the shamanic membrane will dominate Shani. Shani's job is to keep order. (Shani rules time and space, the Law, all structures including Clans and Bones.) The "shadow's" job is to shape-shift and show hidden forces. The person will need to find a way to package their shamanic knowledge so that conventional society can understand psychic truths -- which is a mighty task! Early years are bound to be heavy with social criticism, imprisonment, contempt. However with other good planets, person might emerge in later years as a powerful authority. The key with this combination is \*time.\* Person must be allowed to mature emotionally, and early dashas must support life.
- If Saturn has higher degree, shamanic perceptions of Rahu are compressed inside of Saturn. The combination is classically associated with mental/emotional illness. Remember when Peter Pan was robbed of his shadow? He could not find himself. Here the shamanic forces are shackled to for forces of social control. The person knows they don't fit in to the mainstream, but they are not empowered to seek alternative societies - psychic congregations, healing networks - which might provide much-needed validation. Compressed visionary energy may periodically erupt into anti-social activity.

### Vedic Symbolism of Rahu – the North Node of the Moon

Many references are found in Hindu Mythology and Vedic spiritual literature about the Nodes of the Moon.

Rahu is also known as Ahi, which means a serpent or dragon, the Sun, the demon Vritra, a thief, a scoundrel, or a cloud. In the Vedas Rahu is invoked as a demon named Svarbhanu, who devours the luminaries to cause the eclipse. Rahu is also connected with poison used both for destructive and regenerative purposes. The regeneration of the Moon after the solar eclipse indicates the regenerative power of Rahu. Being the son of a lioness, Rahu has the nature and consciousness of the lion. Rahu represents the active or male potency of Shakti, the female reproductive power in nature, Durga, the feminine counterpart of Shiva also rides a lion. As a serpent, Rahu pervades the entire body of Shiva who controls the gods and demons alike. Rahu was used by the demons as well as the gods in the churning of the cosmic ocean. The close association of Lord Shiva and Rahu emphasizes the mystic nature of Rahu for the bestowal of inner knowledge.

Vedic hymns invoke Rahu as “adorned with sandal paste, flowers and an umbrella, of blue colour, armed with a sword and shield, seated facing south and surrounded by all siddhis.” Naga or serpent is also one of the names of Rahu, and the name in the Hindu pantheon of the Dragon Spirit who inhibits the nether world, Patala Loka. The four hands of Rahu indicate the instruments with which it manifests itself. 1) A scimitar – a short saber with a curved, sharp edged blade broadening from the handle. 2) A spear used for hunting and fighting. 3) A shield used to protect oneself. 4) The fourth hand bestows blessings on his devotees.

Rahu is an ever wise deity endowed with extraordinary magic power. He is the presiding spirit of the god of the five regions (the four directions of the compass and the centre as the fifth), The principal function of Rahu is to arouse spiritual awareness by making the

individual aware of his immeasurable latent faculties. Until this understanding dawns the individual is troubled by the influence of the graha.

Rahu rides a chariot of eight horses, who are black in colour and eternally yoked to it. Rahu has thirty two sons called Ketus, implying thereby that they are like comets. Rahu seated in the chariot signifies the important position it is assigned among the planets. A similar status is indicated by assigning to it an umbrella of protection of higher forces. The significance of Rahu's eight horses is found in Hindu mythology where similar allusions are made regarding Shiva where there are eight incarnations of Shiva to enable the cosmic manifestation to proceed to the right course. They represent the eight aspects of creative energy. They are

- 1) Sharva to go or to kill
- 2) Bhava birth or acquisition
- 3) Rudra dreadful
- 4) Ugra fierce or violence
- 5) Bhima the formidable
- 6) Pashupati the herdsman or owner of cattle
- 7) Ishana the ruler or master
- 8) Mahadeva Supreme Shiva himself

These aspects of the Supreme Lord form earth, water, fire, air, ether, the indwelling soul and the Sun and the Moon, which are also eight in number and constitute the manifest existence. Shiva in his cosmic creative role is assisted by eight Bhairavas or terrible ones who are said to be frightful, horrible and formidable, who are his different limbs. They are Shiva, Bhaya (fear), Bhayanaka Rasa (the fearful dramatic mood), a specific river, a special musical composition, a special rhythm in music, a jackal and a specific mountain. All these Bhairavas represent the eight horses of black colour that draw the chariot of Rahu.

Emblematically, Rahu is represented by two small circles linked by a larger semicircle curving upwards. This stands for the potential contained in man the Divine potential for its actualization. Rahu represents the great cyclical law related to the rejuvenating and regenerating process. Rahu is the messenger of the great cyclic law of manifestation whose mission is to work under the direction of a still higher law, with the assistance and cooperation of many cosmic forces.

#### Rahu's Profile by Barbara Pijan Lama :

Rahu is the Reptile Brain with Passion, Entitlement & Desire.

- Rahu is never satisfied.
  - Rahu is always working overtime, trying to receive validation in a role for which He is unqualified. Rahu is always scheming a new approach toward getting what He is not entitled to have.
  - Rahu is an embezzler, slowly leeching the life force consciousness as He pursues an endless series of hot but fleeting material desires.

- His methods are devious and surreptitious, driven by a deep hunger for validation through the experience of Possession, which is never satisfied.

- Rahu is an interloper, a fraud, and a poseur. :Rahu wants to be included in the world of the gods. But, Rahu is not a real deity. Rahu sneaks in through trickery.
- Rahu is a wanna-be. :He mainly tries to be attractive like Shukra. However, Rahu will shape-shift to imitate any graha who is His co-tenant or His Lord.
- Rahu is illegitimate, a taboo-breaker.:The planetary gods do not recognize or accept Rahu. Vishnu was insulted and enraged when He saw Rahu lift the cup of Amrita to those snake-like lips. Vishnu flung His diamond-sharp discus across the room and sliced Rahu in half, instantly, for his crime. But Rahu is for obvious reasons associated with scandal, taboo-breaking, excess, etc. so "skillful" is really the key.
- Rahu is always malefic in some sense, even when His contribution makes the native's life more vigorous, interesting, & colorful than would conventionally be allowed. The bhava occupied by Rahu becomes a site for sudden changes, sometimes catastrophic.
- The nature of the catastrophe is known via Rahu's lord. When Rahu's lord is a highly impressionable graha like Chandra or Budha, the lord of the lord will be a causative agent also.
- Rahu breaks social boundaries on Sex, Death, and other Taboos. Rahu gives the spirit emotional permission to break taboos & manifest passions long suppressed in the subconscious. Because social moral codes are essentially systems of taboo-management, taboo-crossing Rahu is associated with breakdown of the moral code.
- Rahu represents a foreigner, one who is **polluted**, a taboo-breaker, who looks or behaves in a strange or peculiar way, one who deals in vulgar or forbidden substances, or things that have been used by others and thus carry a hidden cargo of others' psychic imagery.
- Rahu's portfolio includes psychic pollution from wearing others' clothes or handling "recycled" items such as animal teeth, horns, skins. Forbidden substances typically include human blood, corpses, and offal, but each culture has its own unique proscriptions. (E.g., meat or alcohol for some; lying, profanity, or varieties of sexual behavior for others.) Rahu represents whatever the home culture holds as 'taboo'
- If Rahu is associated with a malefic graha, the person subconsciously remembers the ill-effects of breaking taboos in past lives, when they likely were driven out into the wilderness by their angry tribe - and died.
- For other people, Rahu is almost blissfully high adventure.
- If Rahu is associated with a benefic graha, the person subconsciously remembers the glamorous effects of expanding their tribes boundaries in a socially appreciated way. For example, the taboo on exotic marriages does not apply to



royalty, who frequently marry foreigners to gain alliances for their tribe. A person carrying positive past-life memories of a tribe-pleasing foreign bond or shamanic funeral where all the evil spirits came and were dispersed, will be much more likely to enjoy Rahu periods in the current life.

- Rahu is a disturber of the Moon which means He is a disturber of Manas, the Mind : Chandra rules hopes dreams emotions fear aspirations imagery and all the other ocean of mental-emotional experience which is Manas. Chandra rules a huge territory!
- Rahu creates a psychic gateway, through which miraculous and/or catastrophic changes emerge.
- Rahu releases subconsciously stored desires. These desires were often rather violently suppressed in past lives because it was impossible, inappropriate, or dangerous to manifest them in the old life. In the current life, when Rahu becomes strong, the desire resurges powerfully, "sprung" with the full force of long suppression.
- Rahu creates obsessive-compulsive behavior, passions, OBSESSIONS. His special forte is sexuality & money, jealousy & greed.
- Rahu is responsible for sudden, impulsive marriages. In relationships, Rahu can function as Venus's "evil twin" - causing us to mistake hormonally-driven passion for enduring love. In romance, under Rahu's influence, one may become obsessed by a person, idea, substance or pattern that you *know* is bad for you - but the addiction or obsession is so powerful that one becomes utterly enslaved.
- During its reign as mahadasha/bhukti-pati, Rahu will "light up" its rashi sign within navamsha. E.g., if Rahu occupies Simha in radix, then Rahu's period's will "wake up" Simha's house in the navamsha too. Rahu's navamsha rashi should define how your romantic & sexual passions will be running during Rahu.
- Rahu's bhukti always disturbs some aspect of life. However, if Rahu is yuti a good planet it can also magnify the good planet's effects.
- Rahu Dasha is time of material fulfillment for Taurus and Libra lagna. [Shani rules] Fortune-fulfilling houses 5, 9, or 10.
- Rahu conjunct any other planets hugely amplifies that other planet. With sensual planets like needy Moon, self-indulgent Venus, permissive Jupiter, or the willful Sun, Rahu gives a passionate intensity to the sensual quest. Not always accomplishment, but always desire.
- Rahu also amplifies its house owner. If house owner is Saturn or Mars, great need for self-knowledge in order to manage the desires not have the desires manage you.
- Rahu dasha is time of material fulfillment when Rahu itself \*resides\* in house 5, 9, or 10. See this chart of successful attorney who experienced blossoming of legal literary accomplishments, publications, children, and success in litigation during Rahu's 18-yr dasha. [Note strong Rahu in 5 with L-2 Jupiter, lord of two kendras.

- Rahu in 5th house is generally harmful to children. Will deny children if Rahu occupies a barren sign - those ruled by Budha and Shani. In all other signs the children will often develop willfulness, have social-adaptive blockages, and may
- exhibit shamanistic tendencies to "push the envelope" which marginalize the children socially. However usually there are compensating effects from other good planets.
- Rahu in 5 & 9 with no aspects gives a passion for truth which goes into writing books.
- Male Energy, Sun's Enemy Rahu :Surya is a source of energetic outgoing hot Male Energy; Moon is the opposite, incoming cool Female Energy. (Not to be confused with anatomical male bodies, which run a combination of Male and Female energies.)
- Rahu is inherently difficult for individuals who depend heavily on social approval through conformity.
- Rahu is inherently exhilarating & creative for people who are naturally independent and thrive on materializing long-held desires through creativity.
- Rahu the Darkener who causes eclipse of Surya is the greatest enemy of the Sun. Rahu symbolizes destruction of Dharma. (In traditional India, Surya signifies a woman's husband; Rahu brings widowhood.)
- Rahu is anti-conformist. It is said that the two strongest human desires are (1) to mate and (2) to conform. So you can see how Rahu has developed a reputation as a serious malefic. He prevents a person from conforming to social taboo. Rahu's job is to push passions to the surface. Only an "independence-loving person ready for skillful transformation can benefit from a spiritual refreshment.

**B.V. Raman, Autobiography of a Vedic Astrologer, p. 99-100:**

**"It has been my experience over nearly sixty years that Rahu as sub-lord, whether in his own period or in the period of other planets, would always create problems of a serious nature, affecting family and personal matters, which would test the mental and physical stamina of an individual whatever be his social, educational, or financial attainments.**

**It is also found, contrary to general belief, that planets like the Sun and Mercury, occupying Rahu's constellations are capable of conferring happy results financially and career-wise but would create situations in domestic life, which could shatter a person's self-confidence and make him experience results which he would ordinarily never expect to happen.**

**There are of course exceptions which I will discuss in due course"**

**Words associated with Rahu by Das Goravani,: "Accidents, afflictions, astrologers, cosmic law, bad character, undesirable, begins to provoke, radical change, beyond help, cheating, corruption, cracks, crevices destiny, destroys the past, devils, dangerous people, devourer of the moon, disenchantment with matter, divine plan revealed, fear, foreigners, good - but through troubles hard times, immense pain, hysteria, insanity, imprisonment, inevitable**

law, insects, poisons, law, karma, supreme, must be endured alone, past lives, debts, powerful, no escape, violence, vomiting, weaned, widowhood."

**North Node – Rahu :Seizer (Eclipse)**

Worldliness, materialism, paternal grandparents, transformation, sudden changes, excitement, alertness, intelligence, exoteric knowledge, glamour, fame, illusion, deception, fear, suspicion, phobia, uproar, riots, revolts, rebellion, insanity, deformation, sophistication, science, technology, psychology, psychiatry, metaphysics, initiation, destination, reincarnation, separation, distraction, disturbance, dividedness, obstacles, roughness, passion, lust, greed, confusion, drugs, addiction, inconsistency, sneakiness, cheating, theft, robbery, speculation, gambling, deterioration, fakeness, disguise, strangeness, foreigners, invasion, inundation, evacuation, epidemic, hiccup, noise, radio, electronic gadgets, high technology, black magic, sorcery, dilapidated places, waste materials, garbage, slums.

*Windy, Vata, Tamas, Durga, Varaha avatar (Boar incarnation). Atharvaveda, Jyotish, Planetary army, Outcaste, South-west, 42nd year.*

When afflicted it signifies compulsive behaviour, hedonistic tendency, change of residence.

## **RAHU IN THE TWELVE RASHIS**

**Mesha (Aries):** Find lord Kuja & know His effects in the radix & navamsha. Rahu will amplify Kuja's effects, and also the effects of any other graha occupying Mesha.

**Competition & vitality entitlement:** Rahu magnifies aggression & competition, gives desire to be a hero & a winner, selfishness, athleticism, physical-body-oriented lifestyle. Can become extremely focused on a single goal; which can manifest in a childlike or ruthless way, depending on Kuja.

**Vrishaba(Taurus):** Find lord Shukra & know His effects in the radix & navamsha. Rahu will amplify Shukra's effects, and also the effects of any other graha occupying Vrishabha.

**Balance & design entitlement:**Rahu magnifies sensual & self-indulgent behaviors, gives desire to have pleasures of the physical senses, love of nature, craving for beautiful people & things. Can become extremely focused on the pursuit of wealth, fine food & drink.

**Mithuna (Gemini):**Find lord Budha & know His effects in the radix & navamsha. Rahu will amplify Budha's effects, and also the effects of any other graha occupying Mithuna.

**Communicative relationship entitlement**Rahu magnifies a desire to define & solve problems, enthusiasm for conversation, sexual attractions & pairings, & craving for intellectual stimulation. Can become extremely focused on short-term solutions to long-term problems.

**Karaka (Cancera)** Find lord Chandra & determine Soma's effects in the radix & navamsha. Rahu will amplify Chandra's effects, and also the effects of any other graha occupying Karkata.

**Psycho-emotional entitlement:** Rahu very intense in Soma's rashi, Rahu magnifies the whole range of mind's astral awareness, including sensitivity to deep currents of nurturing emotion in self and others. Intensely desires security & stability, is never satisfied with depth of family bonding. Can never have enough opportunity to give and receive parental love and care.

Yet, the native is by nature emotionally fluctuating & changing every day. Highly unstable parent. Will often make a great display of parenting, or patriotism, or both - but the display is intended to attract attention and create opportunities for deeper sensual experience. It is not a display of contentment. Can develop a parent complex, taking care of everyone within reach. Has a special attraction to those who are 'separated' from their roots: destitute, homeless, and stateless.

Can become extremely focused on protecting their family, home and homeland from invaders - psychic or physical. Yet, the native also seeks public validation of the parenting role, in which the native feels unstable.

Rahu is an interloper, fraud, and poseur who wants to be included in the world of the gods. But, He is illegitimate in that world. Thus Rahu is always working overtime, trying to receive validation in a role for which He is unqualified. His methods are devious and surreptitious, driven by a deep hunger for validation which is never satisfied.

Rahu's hunger for validation of parenting-sheltering-protecting legitimacy (remember ) ironically can cause the native to open one's home to psychic or physical invasion, such as the tabloid press or social welfare agencies. and cause

**Simha:Leo:** Find lord Ravi and know His effects in the radix & navamsha. Rahu will amplify Ravi's effects, and also the effects of any other graha occupying Simha.

**Ethical leadership entitlement:** Rahu magnifies rational, philosophical attitude & confidence that one's view is correct. Desires attention, recognition of their social & ethical worth. Can become extremely focused on glamorous companions, celebrity events, etc. Can be obsessed with personal appearance, media handling, their public image.

**Kanya(Virgo):** Find lord Budha & know His effects in the radix & navamsha. Rahu will amplify Budha's effects, and also the effects of any other graha occupying Kanya.

**Communicative relationship entitlement:** Rahu magnifies analytical tendencies and can lead to obsession with details, with clear articulation, exquisite writing, with cleanliness, with health. Wants to be exhaustively thorough, yet in their passion for completeness can overlook essentials. Can be driven perfectionists.

**Thula (Libra):**Find lord Shukra & know His effects in the radix & navamsha. Rahu will amplify Shukra's effects, and also the effects of any other graha occupying Tula.

Balance & design entitlement: Rahu magnifies a passion for good design, harmonious relationships, and social order. Will take risks, with surprising energy, to achieve their goal of beautifully balanced, equitable social arrangements. Can become obsessed with formal aesthetic issues, balancing multiple relationships, and keeping up a flawless public appearance.

**Vrischika(Scorpio):**Find lord Kuja & know His effects in the radix & navamsha. Rahu will amplify Kuja's effects, and also the effects of any other graha occupying Vrischika. Competition & vitality entitlement:Rahu magnifies manipulative & secretive behaviors. Wants substantial but anonymous, hidden power. Gives desire to assume & maintain control, occultism, fascination with the cycle of birth & death, potentially deep healing powers. Can become extremely focused on the discovery or recovery process.

**Dhanus(Sagittarius):**Find lord Guru & know His effects in the radix & navamsha. Rahu will amplify Guru's effects, and also the effects of any other graha occupying Dhanus.

Wisdom & expansion entitlement :Rahu magnifies optimism & humanistic faith in empowerment through education. Can be an obsessive coach that believes passionately in their athletes, or a bootstrapping teacher who transforms wayward youth. Can be obsessed with religious faith, to the point of fanaticism over even a compulsive gambler betting on the dark horse. Maintains a positive vision through excessive faith.

**Makar(Capricorn):**Find lord Shani & know His effects in the radix & navamsha. Rahu will amplify Shani's effects, and also the effects of any other graha occupying Makara.

Structure & justice entitlement: Rahu magnifies the desire for respectability and prestige, which can make their style simple & unassuming. Rahu will take risks in pursuit of Shani's conventional goals, so this is a complex & often ironic placement. Crave leadership & position. Can become obsessed with notable achievement, to the point of taking individual credit for the work of a group.

**Kumbha (Aquarius):**

Find lord Shani & know His effects in the radix & navamsha. Rahu will amplify Shani's effects, and also the effects of any other graha occupying Kumbha.

Structure & justice entitlement along with world networking:Rahu magnifies the desire to promote a visionary worldview, showing the connections between all things. Often working at cross-purposes with their own goals; promoting a viewpoint that they personally don't believe, because they are hooked into a network of people who pay them to serve as a mouthpiece for the worldview. Contradictory folk. Their vision may be authentic or fraudulent with the motive of making a great profit.

**Meena (Pisces):** Find lord Guru & know His effects in the radix & navamsha. Rahu will amplify Guru's effects, and also the effects of any other graha occupying Meena.

**Wisdom & expansion entitlement:** Rahu magnifies the desire to seek sanctuary in the world of intuitive, private perceptions. Likes foreign travel. Increases the psychic capabilities. Can amplify childlike play or paranoia, depending on the supporting planets. Prone toward clandestine activities, whether these are disappearing into an ashram for a week of prayer, traveling incognito, or conducting unauthorized espionage. Depends which spirits they are channeling.

### **RAHU IN THE TWELVE BHAVAS**

**Rahu challenges cultural boundaries, stimulates hungry desires, and breaks taboo. Rahu can manifest avarice, gluttony, & greed. Rahu does well in lagna & in dushtana & upachaya bhava.**

**Leading to:**

- **Desire to challenge conventional boundaries of social positioning**
- **Hunger to Possess unique identity through special entitlements.**
- **Attracted to displays of physical glamour.**

**Bhava 1:** Native has an unusual individual identity. Craving to advance one's social position far beyond the rank into which one was born. A bit of a poseur, who may downplay one's common upbringing, attempting to appear more exotic. Often the mark of high performance in the area of life controlled by Rahu's lord, due to ambitious risk-taking.

**One is strangely attractive; and prone to take risks in one's life (usually in order to gain attention or power).**

- **If Shani is associated with Rahu in lagna, these are calculated risks with scarce resources, reduced by conservative fears;**
- **if Kuja is associated with Rahu in lagna, prone to adventure with physical risk; accidents;**
- **if Chandra is associated with Rahu in lagna, prone to dramatic relationships with psycho-emotional risk**
- **if Shukra is associated with Rahu in lagna, prone to glamour and attraction and creativity.**

**In psychic terms: if Rahu + malefics, the birth personality is conflicted. The birth itself is challenged. Native must struggle to enforce their right to life. Native 'sneaks in' to the conception in a surreptitious act: stealing their drop of amrita.**

**Rahu disrupts the customary methods of individual identity development. All graha gain dignity in lagna, and Rahu is no exception. An extraordinary person who stands out from the crowd. Native is socially identified with foreign interests, the**

underclass, mysterious or taboo behaviors, or a threat to order implied in catastrophic social changes.

The total results depend entirely on Rahu's lord and any grahas which co-occupy the lagna. The native is psychically hyper-sensitive to empowerments of all varieties. One seeks recognition and achievement, and is obsessively hungry for material-physical-sensual experience.

**Bhava 2:**Rahu disrupts the customary methods of mental tasking and group communications:

- Desire to penetrate the conventional boundaries protecting Stored Cultural Values and "classic" Knowledge Traditions.
- Hunger to Possess histories, wealth collections, & classical languages
- Attracted to banks, accounts, collections of valuable books, art, music, language materials, all hoards of knowledge and accumulated wealth.

Rahu **disrupts the customary methods of values acquisition.** The native hungers for many types of knowledge, and is unable to maintain a sustained focus on a single type for long enough to build much wealth or expertise.

Lifetime accumulations, including money savings, are erratic & unpredictable along a roller-coaster pattern. Periods of Rahu are fiercely acquisitive. If Rahu's lord is favorable, Rahu in domain-2 may signify great wealth - either in money or in knowledge, or both.

Typically the native will **desire to acquire** not only money, but also a comprehensive knowledge of history -- especially knowledge of the traditions of one's blood lineage. One hungers to know languages, esp. the most valuable languages e.g. the ancient & sacred tongues.

Rahu wishes to possess knowledge & material collections of **art, music, jewels, money,** & all beautiful and luxurious things (Shukra's house).

However Rahu's rampant desires are not satisfied with a single collection. The more Rahu learns, the more Rahu acquires, the more He craves the experience of acquiring further foods, monies, jewels, art, music, books, and other containers of sustaining knowledge. One acquired, the materials lose their fascination, and Rahu's hunger moves to new, related values.

The general range of collection types will be known according to Rahu's lord and Rahu's co-tenants.

Rahu periods may produce dramatic taboo behaviors such as death, and bringing **outsiders** into the family.

When Rahu occupies death house-2, and Rahu occupies an unfavorable angle from the mahadasha pati, Rahu periods can give powerful maraka effects including sudden deaths within the family.

**Unusual or extreme expression of cultural values. Values are deeply influenced by foreign cultures and the native eats the foods of foreign lands. High permission to enjoy amplify the activities of the face & mouth. Attractive hair. High entitlement to eat & drink, speak & sing, as they please! Gives an intriguing, attractive, slightly exotic face.**

**Bhava 3:Rahu disrupts the customary methods of mental tasking and group communications.**

- **Desire to penetrate & disrupt the conventional integrity of Business Administration and Communication Patterns**
- **Hunger to Possess the thoughts of others through special entitlements**
- **Attracted to taboo conversations and interactive mental process.**

**Challenges the conventional cultural styles of information management. Disrupts meetings, the information flow of work-group, team, or business department. A rather peculiar person to have in the office. Great hunger to talk with foreigners & take short trips to foreign lands. Can fabricate false stories for instrumental purposes, but is also a great short-story writer. Whether this mental attraction to extremes in storytelling is beneficial will depend on Rahu's lord. Too exotic mentally for success in parochial business, but may succeed in international commerce.**

**Mental health:Disruption to the conventional flow of daily thoughts. Invades the boundaries of others' thoughts. The inner personal narrative may be surging with hungry desire for sensual experience. If Budha is involved with Rahu, the mental flow of daily thoughts and voices from past and present which rings in the heads of all humans, is a wild and exciting inner debate.**

**Younger Siblings:The immediate younger sibling is odd or has strong foreign interests. Communication flow with the siblings is intense, peculiar, disrespectful of boundaries, challenging to personal integrity. If Rahu = yuti malefics, the sibling's mental health may be an issue.**

**Bhava 4:Rahu disrupts the customary methods of cultural indoctrination. Associated with Land Reform movements and with patriotic cultural revolutions, "the loyal opposition". The native uses one's education toward taboo-challenging purposes**

**Outsiders who are present in the childhood home create a peculiar & unstable or highly diverse upbringing, in which the natural repetition of familiar habits and customs is disrupted (e.g., foreign education) and child is not entirely secure.**

- **Desire to challenge conventional boundaries of social security and cultural indoctrination**
- **Desire to Possess cultural roots through special entitlements**
- **Attracted to schools, lands & properties**

**The native may receive indoctrination amongst the underclass or in an exotic, ritually proscribed land. Unusual process of basic socialization & cultural education. May reject conventional education, preferring to carve a taboo-challenging path toward one's own**



cultural identity. Excellent for a multi-cultural educator. Good for owning property in foreign lands. Can accumulate a massive amount of property if Rahu's lord is powerful but one does not directly own it.

Attracted to extremes in the world of real estate & education. Sudden changes of property ownership; damage to properties by natural catastrophe during Rahu periods.

**Bhava 5:**Rahu disrupts the customary methods of expressing individual creativity. Can be an indication of celebrity, if Rahu's dispositor is favorable.

- Desire to challenge conventional boundaries of expressing creativity, raising children, politics, speculation, and genius in performing arts
- Hunger to Possess fame, celebrity, and recognition for individual intelligence
- Attracted to amusements and games.

Fascination with celebrity and political power. Excited by expressions of individual genius and by "winning".

Expansive but unstable desire for children, which may be thwarted due to psychic fluctuations & inconsistency of purpose. Underclass or taboo attributes of the children. Rahu in a rashi of Budha or Shani may deny children. Rahu in other rashis may give large numbers of children. Only the house lord can determine whether the native can raise these unusual children, or whether the kids will be raised by others (servants, ex-spouses, etc.) Frequently an indicator of foreign adoption. Can signify adopting or raising one's grandchildren because one's own children have an irregular lifestyle.

**Bhava 6:**Rahu disrupts the customary methods of performing service work and managing conflict. Generally when a malefic occupies a dusthana, the malefic oppresses the natural 'dus' (troubles) associated with the evil house, and the results are surprisingly good. The native's strongest desires are focused in the area of "loss of agreement", i.e. fighting, but one does not run from the challenge. Rather, a deep and sustained engagement often produces expertise and profit.

- Desire to challenge conventional boundaries of social conflict: medicine, poverty, divorce, exploitation, and crime.
- Hunger to Possess drugs & medicines, servants & animals, imbalanced and adversarial association. Attracted to underclass

Rahu in domain-6 gives a "mixed bag". Numerous conflict-agents such as Police, military, underclass, outcast, foreigners, manipulators, thieves, thugs, liars, physicians, drug dealers, prostitutes, poseurs, loans sharks will populate the stage in this theatre of life.

There will be considerable illness from toxicity, often psycho-mental in origin, and danger from wrong drugs. In case of severe illness, the native may find remarkable cures from alternative treatments, or in a foreign land. There is allurements of unethical, disrespectful or forbidden activities.

**Rahu denotes destruction of the adversary. Gain of wealth, knowledge, vigor. If well-aspected, all the evils fade away. A strong Rahu indicates vehicular wealth. Progeny to uncle denied; or daughters only. Rahu in Sixth House promotes health and strength, trusted employees, favors service, fortune through paternal relatives; some income or employment. Benefit through prosperous uncles & aunts.**

**Bhava 7:Desire to challenge conventional boundaries of Marriage & Business Agreements.**

**Rahu disrupts the customary methods of marriage and business partnership. May have an exotic or taboo-breaking attitude toward sexual partnership.**

**Foreign, exotic, or taboo-breaking attributes of the spouse. Marriage represents entitlement to satisfy a personal desire at the expense of social conformity. Spouse may be externally successful in worldly life, but the spouses boundary-breaking excesses or foreign behaviors are a permanent source of instability and challenge in the native's life. Spouse is inappropriate.**

**Excellent for international business negotiations, where the spouse becomes a significant partnering asset. Also good for counseling/advising in multi-cultural and socially taboo relationships.**

**Bhava 8:Rahu disrupts the customary methods of managing the joint assets of marriage, and gives a passion for handling sudden emergencies.**

**Rahu is beneficial in domain-8, but only for magical or tantric healings, such as surgery, and emergency intervention. Rahu in domain-8 may bring inherited wealth, and surprisingly broad access to privileged information. Much hidden interaction with foreigners, exotic & secret world-power lineages (if in a regal sign) and a great attraction to situations involving catastrophic, forced, and sudden changes.**

**Hunger for the hidden, secret, confidential, deadly, dangerous, or taboo. Keynote of interventionist healers in the acute transitional stages of life & death. Makes an excellent psychiatrist and medical or crime writer. Engaged with the rebuilding of identity after catastrophic change. Intrigued by the extraordinary transformation of life force during emergencies. Death by poison/drugs, snake-venom, or surprise attack.**

**Hunger for immersion in sudden movements of the cycle of birth & death, such as acute psycho-medical trauma, emergency first-responder, medical "triage", wills & estates, large-scale taxation, managing weapons of mass destruction, awareness of forces of great evil in the world.**

**Bhava 9:Rahu disrupts the customary methods of religious ritual and wisdom teaching. High desire for intense experience in religious ritual and belief systems. Often has a foreign or outsider guru. The Guru may be involved in espionage or manipulation of foreign governments; or a cult priest; or other surreptitious taboo-breaking roles. The guru may be a renegade anti-traditionalist.**

Native tends toward extremes in ceremonial religion, with powerful desire to re-interpret or re-appropriate religious systems. Wants to make changes in the existing temples of knowledge & their priesthood. If Rahu is ill-disposed, may desecrate temples of knowledge.

**Bhava 10:**Rahu disrupts the customary methods of leading organizations & managing public duties. There is a :

- desire to challenge conventional boundaries protecting Leadership Respect & Prestige
- hunger to possess respected positions, high reputation, important duties, government appointments
- desire to attain executive offices, tops of pyramids, positions of power and command.

To conventional observers, this person seems like an inappropriate or vulgar choice for an exalted public role. However if Rahu's lord is auspicious the public becomes fascinated with the native and one retains high dignity for a good long time.

- Associated with sudden changes in leadership.
- Wants status objects & admiration of the masses.
- The native may profit from power vacuums & social instability.
- An iconic agent of social change. Desires a high position in hierarchy, but has an exotic & taboo-challenging style of getting there.
- Underclass, taboo-breaking, or exotic element in the public personality.

"Outsider" breakthrough into iconic, symbolic public roles. Popular with the working classes, those who like to "bet on a dark horse", or "root for the little guy". Perceived as an agent of change in the highest echelons of privilege and prestige.

**Bhava 11:**Rahu disrupts the customary methods of large-group networking and marketplace associations. There is always a desire and hunger for:

- challenging conventional boundaries of Gainful Association & Friendship
- Possessing networks of affiliation and connection
- large gatherings such as country fair and kumbha mela, national political party rallies, giant electronic networks

"Outsider" in the conventional marketplace. Normally, a karaka for wealth. Associated with pyramid schemes & questionable marketing practices.

Great hunger for profitable association, which causes the native to form networks of association amongst highly diverse persons & interests. A chameleon of society, who enjoys manipulating the needs & desires of others for personal profit.

Rahu in domain-11 is a karaka for marketplace success, and a high (though fluctuating) income. Rahu's lord must be auspicious to provide long-term sustained profits.

**Bhava 12:**Rahu disrupts the customary methods of private enclosure and the handling imagery from the dream world. Desire to penetrate the conventional boundaries protecting

**Sanctuary, Loss of Identity, and Moksha. Hunger to possess dreams, images, and astral information. Attracted to foreign lands, private enclosures, meditation centers, monasteries, hospitals, and ashrams.**

**One's private world of dreams & fantasies is forever churning & trying to merge with the imaginations of others, or invade the boundaries of others' private enclosures. If Rahu's lord is auspicious, wonderful dreams will fuel a rich fantasy life. If Rahu's lord is inauspicious, 'nightmares' disrupt the native's peace of mind.**

**Power to stimulate the imaginative fantasies of others. Power to exhume, unearth, or excavate deeply buried subconscious desires. May be engaged in boundary-challenging research.**

**Can change one's identity by traveling to a foreign. Likes to lose one personality identity and gain another, perhaps several times during the lifetime. Enjoys the role of "outsider".**

### **KETU– THE DESCENDING NODE OF THE MOON:"Caundat Draconis - The Dragon's Tail"**

ओम एकदन्ताय विद्महे वक्रतुण्डाय धीमहि  
तन्नो दन्तौ प्रचोदयात्

**Many names of Ketu: Ketu – Kethu, Sikhi, Shri Shri Ganapati  
Ganesha, Ganesh, Vighnesha, Vighneśvara, Vināyaka; Pille, Pillaiyar.**

**Cologne Digital Sanskrit Dictionary gives the following meanings of:**

**Ketu: bright appearance, clearness, brightness (often plural, " rays of light "),lamp, flame, torch, day-time, apparition, form, shape, sign , mark , ensign , flag , banner, a chief, leader, eminent person, intellect, judgment, discernment, any unusual or striking phenomenon , comet , meteor , falling star, the dragon's tail or descending node, in mythol. as the body of the demon Sainhikeya [son of Sinhika] -- which was severed from the head of Rahu by Vishnu at the churning of the ocean -- but was rendered immortal by having tasted the Amrita , "a pigmy race", disease,an enemy  
a son of Agni , " red apparitions ", a class of spirits (a kind of sacrificial fire is called after them)**

**Gana: a flock , troop , multitude , number , tribe , series , class (of animate or inanimate beings). body of followers or attendants, troops or classes of inferior deities (especially certain troops of demi-gods considered as Siva's attendants and under the special superintendence of the god Ganesha, Name of Ganesha  
a company , any assemblage or association of men formed for the attainment of the same aims, the 9 assemblies of Rishis under the Arhat Maha-vira Jain, a sect in philosophy or religion, a small body of troops (= 3 Gulmas or 27 chariots and as many elephants , 81 horses , and 135 foot), a series or group of asterisms or lunar mansions classed under three**

heads (that of the gods , that of the men , and that of the Rakshasas), (in arithmetic.) a number, (in metre) a foot or four instants, (in grammar) a series of roots or words following the same rule and called after the first word of the series, the g or the whole series of roots of the 2nd class

the g or the series of words commencing with garga.

**UTTARAKALAMRITAMSECTION 5: Slokas 53-54 Relating to Action, Function or Doing of Ketu:** (1) Worship of Goddess Chandee, God Siva, God Ganesa and the several other Gods (2) doctor (3) dog (4) a cock (5) vulture (6) salvation (7) all kinds of wealth (8) consumption (9) pain (10) fever (11) bath in the Ganges (12-) great penance (13) wind (14) an outcast (15) friendship (16) conferring of prosperity (17) stone (18) wound (19) the science of witchcraft (20) inconstancy (21) knowledge of Brahman (22) belly (4 ) eye-pain (24) stupidity (25) thorn (26) deer (27) knowledge (28) the penance of silence (29) philosophy (30) all kinds of luxury (31) luck (32) causing trouble to enemies (33) sparing in eating (34) indifference to the world (35) paternal grandfather (36) hunger (37) intense pain (38) a boil (59) freedom from disease (40) horned creatures (41) the fig tree (beetle?) (42) Revoking the order of arrest and (43) Sudra company-all these are to be sought for through Ketu.

**UTTARAKALAMRITA MSECTION 6,Sloka 13½ - 14½:** During the advent of Ketu's Dasa when Ketu is favourable, there will be success in all undertakings, acquisition of wealth through bloody deeds, good fortune through a foreign king, attempts at poetical composition and destruction of enemies. When Ketu is bad, he will cause to the native intense miseries; all his efforts will become fruitless; he will be doing only unprofitable things; there will also be loss of position; he will suffer from rheumatism, tuberculosis, shaking all over the body,' misunderstanding with the Brahmin folk. He will further commit the worst follies.

**Phaladeepika, Adhaya II, Sloka 34 :** Ketu has a red and fierce look a venomous tongue, and an elevated body; he is armed; he is an outcast of a smoky colour, and is inhaling smoke always; he has bruised limbs; he is lean and is malicious

**Rahu & Ketu in Predictive Astrology, page 82, Manik Chand Jain:**

"Rahu has the influence of Jupiter conjunction Venus. It gives intense appreciation and respect for the area by house where Rahu is located or transiting. There is popularity in this place with optimism and cheerfulness. This is a lucky place.

.... Ketu has the influence of a Mars conjunct Saturn. In Ketu, too much of the Saturn accent can produce fear and hold the Mars action back. This can give poor timing. Mars represents energy and Saturn, a cycle of time. With the Combination, we need to take stock of the issues involved, and do something about them.

There is an ambition for power where Ketu is located by house. The trick is to use the energy of Mars in the right amount by the disciplining of Saturn in an area of selfless service rather than over-possessiveness."

### **Vedic Symbolism of Ketu – The South Nodes of the Moon**

Ketu, the descending or south lunar node, forms an integral part of the serpent, Vasuki. Ketu, along with Rahu, represent karmic retribution, linking the present restrictions and opportunities with past actions.

In Vedic hymns, Ketu is invoked as “Decked with silk, flowers, garlands, sandal paste and an umbrella, of variegated colour and seated in a divine chariot which travels around mount Meru. Born of Jaimini’s family, under Abhijit star may four-armed, deathless, effulgent Ketu, seated facing south on a throne, make us ever happy with wealth and abundance.”

The ancient seers gave Ketu such epithets as : Tamas, Dwaja and Sikkhin.

Tamas; one of three basic attributes of nature, meaning darkness. This is associated with avarna shakti, the veil that conceals the real nature behind the manifestation. The illusory or Mayic covering gives us a wrong view of reality. It radiates a strange illumination born of its understanding of the illusory character of creation. The enigmatic splendour of Ketu arises from its understanding of human nature wrapped in the great illusion.

Dwaja: means a flag or an emblem. It symbolises a) an eminent person; b) the organ of generation c) a house situated in the east. The impulse makes an individual work under the orders given by a higher power. The person carrying the flag works under some authority; Ketu assists the externalization of the Divine Plan. As it is aware of the transient nature of existence, it does not involve itself in the physical or material realm. It functions from the mental plane and is induced towards spiritual unfoldment, which is the function of pure intelligence.

Sikkhin: means an arrow, a horse, a bull, a lamp, a tree, a religious mendicant and a peacock. Sikkhin represents something pointed, well directed and serving as a funiculum. It signifies the sharp penetration of an arrow. The arrow is directed towards a target – the understanding of the process of Divine manifestation. With the dawn of such an understanding, Sikkhin apart from making the individual purely intellectual, orients a new life in the light of the new understanding, thereby enabling the person to work for the Divine Plan.

Ketu, born under Abhijit refers to the bright northern star Vega, in Capricorn, standing for the universalisation of the individual, in consonance with the planetary impulse of Ketu to carry out the Will of God. Ketu’s birth in Jaimini’s family under Abhijit stands for regenerative mental process under inner guidance that allow for the spiritual evolution of humanity.

The emblem of Ketu is a downward curving semicircle linking two small circles placed on either side above it. Both the small circles stand for the actualization of the individual’s destiny, the bottom of the semi circle symbolises the zenith, the incarnation of the soul’s growth to perfection is being realized, the several phases of development represented by the passage of the soul which the semicircular arc traverses. Ketu is spiritual humiliation. Ketu, who is associated with the arrow, looking from behind the veil of ignorance, taking

orders from the Divine Intelligence, guides the destiny of the universe while preserving its cohesion and equilibrium.

**BENEFIC EFFECTS** :of being separated from Head/Ego, Humility, Detachment.

**Physical:** fasting, austerities, wandering, pilgrimage (esp. yuti Guru), high-permission sexuality / low barriers (esp. yuti Shukra), a strong Ketu is beneficial for the Practice of Medicine

**Psycho-emotional:** easy detachment from ego, psychic intuition, subtle sensitivities strengthens "tolerance for ambiguity", a hallmark of moral maturity, authentic humility, increased awareness of subconscious projection.

**Mental:** fantasy, creative artistic imagination, lucid dreaming, trance, channeling, telepathy, access to psychic arts, universalist viewpoint, Psycho-mental detachment: Good/easy or bad/difficult?, Healthy skepticism of mental delusions.

**Social:** unworldliness, disregards boundaries of class & caste, lacking bigotry, egalitarian, natural acceptance of all beings, spiritualistic nature, wealth.

**Spiritual:** "moksha-karaka", surrender, liberation, moksha, disengagement, protection by divine forces, "supernatural powers" (which are really natural human powers liberated when chaotic desires recede), devotion to Shri Ganesha, meditation & conscious awareness.

**MALEFIC EFFECTS** :of being cut off & abandoned, Humiliation, Disconnection

**Physical:** chronic fatigue, exhaustion, restlessness, wandering, inertia, weight loss, eating disorders, malnourishment, starvation, mysterious & un-diagnosed illnesses (esp. yuti L-6), substance addictions (esp. yuti L-12 or Shukra), severing or loss of lower body parts, self-abuse, inc. "cutting" (esp. yuti Kuja), self-destructive, austerities (esp. yuti Shani), enforced isolation or banishment. trauma.

**Psycho-emotional:** unrequited love, distant crush, hero worship, idealization of Other, denial, reliving past disappointments, fear of abandonment/being cut off obsession with loss & separation, the Great Withholder, frustration, chronic disconnectedness, despair, dissatisfaction & disenchantment, chronic ennui, emotional obsessions & insecurity, "holes in the aura".

**Mental:** mental tension, victim mentality, outsider mentality, expectation of disconnection, confusion, spacey-ness, permeable boundaries, apathy; "I give up", self-destructive fantasies & beliefs, self-doubt, habitual rejection of completeness, mental denial of negative emotions, mental stuck-ness, stagnation, paralysis, fuzzy imagination; unclear thoughts, escapism, obsession with events in the past, fanaticism, paranoid suspicion & distrust, disintegration/dissolution of social ego.

**Social:**passive-aggressive socializing style , "hiding", lurking, social invisibility, non-presence, non-participation in a job or relationship lose-lose situations: damned if you do, damned if you don't, unable to leave a difficult or draining relationship, carelessness, apathy, replays the ' loss' theme, self-pity, divorce, outsider looking in, blaming others for problems, loss of rank or social identity , "professional victim" refusal to accept responsibilities (esp. when yuti Shani or yuti Surya) conflict deflection onto others; (esp. yuti Kuja), manipulative social behavior, vague or indirect communications (esp. yuti Budha), repressed, periodically explosive anger (yuti Kuja), abandonment, uncooperativeness, outlandish, weird, difficult to interpret, unearthly, feeling 'shut out', 'out of the loop', ignored, trivialized, marginalized, or disregarded.

### **South Node – Ketu -Moksha (Secrecy)**

Spirituality, secrecy, maternal grandparents, enlightenment and apparent obstacles on the way to enlightenment, complete knowledge, indolence, seclusion, eccentricity, renunciation, asceticism, mysticism, esoteric knowledge, psychic abilities, abstraction, sublimation, transformation, separation, dividedness, kundalini, uncontrollable mass of energy, electricity, brightness, flame, lamp, television, apparition, witchcraft, intrigues, suspicion, corruption, scandals, excesses, hectic situations, sudden events, any unusual or striking phenomenon, unexpected changes, accidental incidents, panic, poison, epidemics, fever, intestinal worms, hindrances, handicaps, stammering, falling star, comet, spark, smoke

*Windy, Vata, Tamas, Ganesha, Meena avatar (Fish incarnation), Ayurveda, Upanishad, Aranyaka, Planetary Army, Mixed caste, South-west, 48th year.*

When afflicted it signifies worries, suspicious nature of mind, hidden difficulties, unforeseen circumstances, impediments, insanity, amputation

### **KETU AND THE DIFFERENT LEVELS OF AWARENESS**

At the higher levels of awareness, Ketu can aid concentration & meditation , create authentic, fully transformative sacrifice, support pure tantrik practices, establish complete non-reactive neutrality, invoke a conscious state of surrender – one's only felt desire is the desire for deeper surrender, provide sincere & willing detachment from objects of desire, induce a state of passive, non-interfering and non-invested acceptance of reality, reduce “interference patterns” in perception increase the size, scope & clarity of the field of consciousness by eliminating desire-driven distractions, strengthen clairvoyant and clairaudient capabilities (again, reaping benefits of reduced interference).

**Benefits:**If Ketu is well-situated, Ketu periods may bring all the benefits associated with the Ketu-occupied bhava. For example, Ketu in dhanasthana may bring extraordinary wealth – but the native will not be particularly attached to it!

Ketu periods with their conscious rootlessness are very auspicious for guided austerity practices, withdrawal from non-spiritual relationships, sanctuary retreats, temple pilgrimage, sacred journey



**At medium levels of awareness:** Ketu tends toward a mix of bitter disappointment & continuous yearning for connection:. Denial of ego nutrient, mental tension, caught in moral dilemmas and lose-lose options, lack of praise, denied promotions, loss of status, personal and professional setbacks due to failed expectations, Emotional withholding behaviors by Self and projected upon others, Frustration and blaming one's shortcomings upon Other, Unconscious projection of childhood abandonment, fears into adult relationships, Bitter disappointments, Deep yearning for apparently unachievable goals, partners, and experiences, Contemptuous rejection of Other, cycling back to frustrated union, and rejection again, Unconscious or barely conscious projection of negative fantasies upon others

**Benefits:** Ketu periods are exceptionally auspicious for personal psychotherapy, but may not yield much progress in relationship counseling. A focus on "abandonment" and "separation" issues will be fruitful. If Ketu is well-positioned and the native knows their true capabilities, there can be professional and personal advancement through careful management of power vacuums & unusual circumstances. Key to success is neutral humility paired with sensitive awareness of other's desires.  
(Not self-effacing or other false humility, but true neutrality and authentic skillful ability to serve other's interests, such as to help an organization reach its goals.)

**At lower levels of awareness:** Ketu tends toward its more malefic state:

Terror of abandonment, urgent but thwarted survival need to achieve union with the object of desire, leading to stalking, anxiety-driven predatory behaviors, etc  
Rejection of reality, Disregard for social and psychic boundaries, Fantasy-driven behaviors, falsifying credentials, posing and posturing, obsession with distant celebrity figures, claiming that fantasy relationships are real, other confusions of the reality-imagination boundary, Native is exceptionally absorptive; other people's negative projections easily find him, and stick to him, Deep neediness, relies on others to provide his/her identity, Inability to accept personal responsibility

Victim state, Feels that homelessness, rootlessness, acts of desperation are the result of having been abandoned by those s/he once trusted, Asks for shelter from government, community, or family – but rejects services, fears & distrusts connection, needs to wander, Trapped in Ego reaction of toxic anxiety

Divorce as a lower-level reactive fear bondage; Ketu is a karaka for divorce of the "I-give-up" type. However, true to the myth of Rahu-Ketu, divorce under Ketu means that the natives may physically separate from each other but they remain psychically connected in a perpetual cycle of victimization, blaming & distrust.

**Trauma:** The brutal act of separation, abandonment, and rejection is described vividly in the myth of Rahu-Ketu.

Ketu also indicates trauma. Look for trauma in the signification of Ketu's house and the character of His lord, as well as in any co-tenants who share a house with Ketu. Wherever the native shall suffer unbearable separations, with a great but unachievable longing for consummation or reunion, there is Ketu. Ketu is a karaka for ex-communication, divorce, being shunned, ostracized, or invalidated.

Ketu's trauma is not likely to "heal" in the sense that material reunion will not be fully accomplished in this lifetime. However the emotional pain can be neutralized by deep

acceptance and forgiveness. Each new Ketu bhukti will re-stimulate the core trauma of separation, rejection, abandonment, and loss of wholeness. Each Ketu bhukti offers and opportunity to practice neutrality and forgiveness.

### **Positive management of Ketu's malefic effects:**

Ketu is a karaka for meditation and conscious awareness. All disabilities caused by Ketu can be improved through conscious awareness of the subconscious predisposition to expect disconnection, leading to a lifetime of disappointment & chronic mistrust.

While Shri Ketu does have an essential lesson to teach regarding impermanence, it is not necessary for the native to suffer a lifetime of compulsive, subconsciously impelled rejection of connection and trust in matters of Ketu's domain.

It is very difficult to manage Rahu's obsessive-compulsive desires. However, it is not so hard to manage Ketu.

Luckily the reptile brain does not have to dominate human life. Conscious natives can learn to manage many historic, subconsciously driven compulsions -- even the most natural, largely bio-chemical, 'hard-wired' survival fears. Calm awareness of one's habitual rejection of completeness will go a long way toward resolving the malefic effects of Shri Ketu. The area of most dramatic rejection will be Ketu's birth domain (see table of Ketu in Houses, below).

That same calm awareness can transform Shri Ketu's fearful effects into an overall positive spiritual experience of appreciation of impermanence. These two phenomena are really two sides of the same coin. The difference is that one is physically & emotionally terrifying and one is sweetly wise.

**Ketu gives the results of His lord and co-occupants** :The most important thing to understand about the lunar nodes Rahu and Ketu is that they do not own any houses, and they do not own any signs. Rather, Rahu-Ketu function as magnifiers & distorters of the their bhava and rashi lords. Rahu-Ketu also amplify any co-tenant grahas within their house.

Ketu contributes frustration and denial wherever he goes in the normal realms of life. Only at the highest levels of awareness is Ketu really an asset. However under good circumstances Ketu's power of disenchantment can also break the spell of material attractions, and show a direct route to enlightenment.

Producing as He does the irresolvable conflict between Saturn/social law & order versus Mars/personal independence, Ketu induces a state of deep frustration and repressed anger which alienates the individual from the matters of the house which Ketu occupies. The native feels that, in matter's of Ketu's house and its lord, an irresistible force is trying to budge an immovable object. The result is traction and deep alienated frustration. Furthermore Ketu complicates the expression of his lord and co-occupying planets. Ketu and a strong Shukra, the native will have not only the excesses of wealth, beauty, prestige, and addiction that this Shukra would have brought independently. Ketu adds a surly,

denying, frustrated to Shukra's effects which result in addiction to food, drugs, sex, and elegant company while plunging the individual into great denial about his true behavior.

**Ketu The Great Withholder :** Ketu is Rahu's diametrically opposite force. Rahu is permissive and expansive like Venus and Jupiter, but Ketu is restrictive and like Shani and Mars. Whereas Rahu is passionate and desirous, Ketu is detached and withdrawn.

The house, degree, sign, aspects, and other characteristics of Ketu show psychic imagery that has already been manifested by Rahu,. Under Ketu's influence the matter concerned is finished; we have stopped desiring and now wish to separate that matter from ourselves. Wherever Ketu is, there the person is detached, impassionate, stopped, and uninvolved with the development of those matters. Ketu is a manifestation of Shri Ganesha, the elephant-headed god who is the somber, plodding Remover of Obstacles..

Ketu is excellent for meditation and withdrawal from the world of the senses but understandably Ketu's influence damages any attempt at acquisitions. Ketu will "destroy" marriage in the 7th house because he doesn't really care enough to keep the fires of affection burning. Ketu gives a spouse but not affection toward the spouse; not passion.

Ketu will make the person quite unconcerned about financial wealth when he occupies the 2nd or 11th houses. Financial affairs are blocked in some way, beyond personal control. That doesn't mean a person with Ketu in 2 or 11 will be poor. If the house lord is in good condition, that person with Ketu in 2 or 11 might have much money at his disposal. But he will not care about investing the money, and he will not have permission to change or control it. He will not take steps to protect money, develop his wealth, or show much attachment to it. Often this position is the spouse or child of a wealthy person, who has access to considerable funds but lacks passion for the wealth.

Ironically, because Ketu's disengaged energy-state has no resistance to money, native with Ketu in a money position (2, 5, 9, 11) could be remarkably wealthy as a result of past-life labors. Much poverty is caused by resistance to wealth! However whether rich or poor, he will be neutral on the subject of acquiring and developing wealth. Like the native with Ketu in 7, s/he will accept the presence of a spouse as a social given - but express little truly personal interest in marital development

**Ketu, the Spiritual rejuvenator:** Ketu shows where the native is the most bewildered & confused. Psychically, this is a weak patch in the aura, the protective energy shield of positive energy which surrounds each spirit in a body. Humans have much stronger, more complex, and "brighter" auras than other earthly forms. The more divine energy that is connected to & nourishing a human aura, the "brighter" the person looks psychically. They represent the "bright" qualities such as intelligence, charisma, enthusiasm, verve, good humor, etc. These qualities are "seen" (with the intuitive third eye) as "bright" patches in the aura. Ketu is in charge of the grey patches of foggy uncertainty, apathy, or

confusion which show where the ego in this life is rather disinterested, yet for karmic reasons obliged to continue to connect by a thread. Grey is of course the colors of elephant, and Shri Ganesha is the elephant-headed god. Remover of obstacles, Ketu is like a bulldozer plowing away all unnecessary distractions from our spiritual path.

That's why results of Ketu are generally "bad" materially ) but "good" spiritually. This role of Ketu is hampered by the karmic effects of a compromised Moon or when Ketu's planetary lord is inauspicious. The influences of Ketu's house & sign makes the native experience confusion, indecision, unclarity. The native remains, foggily and often passive-aggressively, engaged with it - often believing that someone else is causing the issue or that forces outside himself are at work. Ketu can be highly intuitive but in lower consciousness will tend toward superstition because the native passive-aggressively attributes his problems to the evil intentions, failures, or incompetence of others.

As a manifestation of Shri Ganesha, Ketu gives remarkable benefits through disconnection and detachment, thereby cutting one's losses, abandoning hopeless projects, leaving unsuitable relationships, surrender before annihilation, etc. Ketu is associated with radically surgeries - a painful and invasive process which when successful can restore health and extend life. After the pain of loss subsides, one confirms this loss to have been a spiritual gain.

### TRANSIT OF KETU IN THE RADIX CHART

**The Lagna:** Ketu transit of radix lagna, an 18-month period recurs once every 18 years. Ambiguity and/or spiritual acuity during which one disconnects from material attachments and accepts the separative, polarized nature of perceptions as an external phenomenon with no inherent reality. Ketu transit to lagna can be a component in divorce timing, loss of employment, forced house moves, loss of habitual environment, loss of identity-validation.

**Surya:** The native's ego definition is a blank screen upon which the collective unconscious may project its needs and desires. Positive individual ego development is restrained by apathy & detachment, giving a reduced capacity for authentic faith in divine intelligence while sustaining social immaturity.. A natural mystic and philosopher.

**Ethical ambivalence & confusion.** Unsure of the effects, and uncommitted to public, iconic, or organizational leadership roles. Seeks to lay low. Good position for a professional observer or paid critic. In civilized locations, this native must take care to observe social and ethical boundaries.

**Chandra:** Native is emotionally numbed. The mother is emotionally disconnected, disenfranchised, timid, afraid of life, weakened by addiction or emotionally. The native may be unsure of one's emotional perceptions. Withdraws from parenting duties; lacks enthusiasm for family relationships and feels apathetic.

**Kuja:** Physical body uncoordinated and less responsive. Nerves not as sharp; perception numbed. Less interested in physical experience. Reduction in vigor. Frustration & disappointment in one's own performance.

**Budha:** Mental confusion, psychic sensitivity, great sensitivity to the mental patterns of others in one's environment. Psychic absorptiveness, may feel overwhelmed by the sheer amount of intuitive information that the native is receiving. Tendency to believe in religious dogmas and ideological tenets without too close inspection of the logical implications of those beliefs.

**Guru:** Optimism and generosity are distorted. Vague ideas about cosmic interconnectedness & righteous action may replace practice of meditation & rituals of true religion.

Ideology can replace faith. Tendency toward cult beliefs and idolatry of guru. May also give frustration & confusion about which faith is valid, inability to locate the sangha, feeling lost and disconnected from the divine.

**Shukra:** Deeply confused about sensual pleasures and love relationships. Difficulty placement for a male, because it confuses and deranges the perception of the wife and women in general. Difficult for females, due to confusion and uncertainty of one's own feminine beauty and entitlement to sensual pleasures.

Trouble finding the right balance point in all matters of harmonious arrangement and good design. Artists will struggle to find a good expression; those who make beautiful things may have a weird, out of balance phase of producing odd art. Does not struggle against addictions.

**Shani:** Separateness and confusion about definition and scope of social duties. Non-conformist tendencies. Feels oppressed by customary procedures and social expectations yet is disinclined to try something new. Tends to stick with the tried and true yet feels restless, undefined, marginalized.

## **KETU IN THE TWELVE RASHIS**

In rashi, Rahu-Ketu's primarily give the effects of their rashi lords, & of any co-tenant planets which share their house.

**Mesha (Aries):** Ketu will blunt the sensitivities of Mangala, making the native less warlike & more self-preoccupied, less clear about their external military goals & more concerned with their internal warfare. One competes against standards for achievement it is true but these will tend to be spiritual standards which have little material value and the warrior energies are unlikely to achieve much unique self-definition in external social life.

Dissatisfied with the basically selfish human condition, & uncomfortable with direct competition, the native typically shows a blunted individualism which is neither conformist nor marginalist, Males will have less interest in competitive sports; females retreat from attention-getting fashion. Good for winning inner battles against addiction or fears; for unconflicted dedication to an organization or ideal.

**Vrishaba (Taurus):** Depends absolutely on how Lord Shukra functions in the overall nativity. Ketu in Vrishabha rashi will blunt the sensitivities of Venus, making the native

unsure about sensual indulgence. This native can lose himself easily in escapist behaviors of sensual and sexual pleasure.

If Shukra is strong, then drugs, alcohol, fine fabrics, lovely appearances, delicious foods & scented oils will find this native easily. However, no amount of pleasure will be satisfying to this person. The body's cravings are never fulfilled; desires only increase, without satisfaction.

This native seeks deepest fulfillment through marriage & love relationships but that area of life is precisely where he is most disenchanted. His love behavior will be seen by outsiders as "passive-aggressive" because the native simultaneously wants sensual love & pleasure, while rejecting it.

Ketu in Vrishabha either self-destructs through sensual addictions or develops a very selective sensual filter, allowing the native to pursue only those pleasures which advance specific spiritual goals.

**Mithuna (Gemini):** Depends absolutely on how Lord Budha functions in the overall nativity. Ketu will blur the mental-communicative sensitivities of Mercury, making the native dissatisfied with mundane communications and likely to twist, evade, mystify, or ignore communicative convention.

The native relies on a few phrases or devices, and does not make the effort to articulate his speech or gestures. When Ketu is yuti Budha in swakshetra, the native's verbal and written communication is difficult to understand even whilst he may be multi-lingual or work in a media job! Often exaggerated speed or a speech defect will be the culprit.

**Karaka (Cancer):** Depends absolutely on how Lord Chandra functions in the overall nativity. This is more true of the Moon than any other planet. Ketu will blunt the sensitivities of Moon, making the native emotionally detached and impersonal in their nurturing style.

Frequently the mother or primary nurturer rejects the native either overtly or covertly. The native is perpetually dissatisfied with their home conditions, and may be afraid of water.

**Simha (Leo):** Depends absolutely on how Lord Surya functions in the overall nativity. When occupying Simha rashi, Ketu will blunt the ethical sensitivities of Sun, making the native ambivalent about creative ego-expression in general and about assuming moral authority in particular. Consistent with Ketu's passive-aggressive style, this native is prone to criticizing the leadership positions of others and trying to undermine ethical claims, rather than making positive suggestions toward constructive ways of channeling Divine intelligence.

They are attracted into support roles in theatre & politics, where they can mingle with celebrities without actually opening their hearts to the hot energy of truth. Moral uncertainty surrounds but does not unsettle them.

Ketu with Surya in swakshetra may yield a creative genius who expresses unworldly sounds and color. Past-lives associated with cult of the Sun-priest; they have been sacrificed & although they love the celebrity they are naturally wary of abuse of power.

**Kanya (Virgo):** Depends absolutely on how Lord Budha functions in the overall nativity. Ketu will blunt the mental-organizational sensitivities of Mercury, making the native a curator & collector of concepts & ideas which lack direction & serve little practical purpose.

May pursue dead-end analytical philosophy, or elaborately documented yet unfounded conspiracy theories. Mistakenly they substitute a vast collection of details for an actual system, i.e., they miss the forest for the trees at least intellectually. Verbally inconsistent but insight is profound. Spiritually the information is good & liberating. One follows circuitous analytical paths, mentalizing when they should be meditating & meditating when they should be mentalizing, always frustrated & dissatisfied with the value & purpose of their knowledge base. mentalizing, always frustrated & dissatisfied with the value & purpose of their knowledge base.

**Thula (Libra):** Depends absolutely on how Lord Shukra functions in the overall nativity. Ketu will blunt the artistic & architectural sensitivities of Venus, making the native ambivalent about balance & design, and thwarting his relationship management skills. His sense of natural balance, fairness, and justice in the larger sense being lost in a fog, the native is likely to err in judgment on social & personal matters.

One is disliked, considered unaesthetic, badly dressed, or somehow an icon of poor taste in one's society. In situations where polite negotiation of meaning or identity is required, one lacks the grace to introduce oneself properly or make the other party feel balanced in one's company. Ketu with Shukra/swakshetra may produce a genius of unorthodox costume design, or an avant-garde style in arts or theatre.

**Vrischika (scorpio):** Depends absolutely on how Lord Mangala functions in the overall nativity. Ketu will blunt the sensitivities of Mars, making the native ambivalent about tantric healing, profound therapeutic change, and the reality of trauma. He spends much of his life force in the project of denying the existence of psycho-spiritual energies; he disregards magic; and he avoids therapeutic engagement in conscious change.

Ketu yuti swakshetra Mangala could under favorable circumstances produce a tantrika of great ability. Such a person under proper guidance might become an effective channel for planetary healing although working from the dark side.

**Dhanus (Sagittarius):** Depends absolutely on how Lord Brihaspati functions in the overall nativity. Ketu will blunt the sensitivities of Jupiter, making the native ambivalent about the reality of fundamental goodness, world family, All-One, and other blessings of the Divine which penetrate the veil of our human sadness and bring spiritual light into human lives. This native is curmudgeonly, unable to recognize the value of education, religion, or charity. He tends toward atheism and survival-of-the-fittest market economics. He dislikes group activities and does not celebrate holidays.

Detachment from religion and even from humanism may be a good thing when looking objectively at what can be done to advance humanity's situation on the global scale. It may be clarifying to be free of idealistic, ideological attachment when constructing comprehensive world visions.

**Makar (Capricorn):** Depends absolutely on how Lord Shani functions in the overall nativity. Ketu will blunt the hierarchical, caste sensitivities of Saturn, making the native taciturn without benefit of realism, and expecting protection from the hierarchy without knowledge of or commitment to their position in that hierarchy. In general Ketu is problematic in Shani's signs where groundedness & practical good sense are important for basic survival on the material plane. Good position for truly religious political leaders or the wandering mendicant who takes physical sustenance from temples & government rationing programs.

**Kumbha (Aquarius):** Depends absolutely on how Lord Shani functions in the overall nativity. Ketu will blunt the populist, democratizing sensitivities of Saturn, making the native ambivalent about his role in the marketplace. Kumbha is in general a highly abstract sign, famous for its esoteric theories and special interest groups which have little connection to the survival reality of the global population yet purport to be universal in nature. Kumbha is the solar or rational side of Shani's domain, concerned primarily with equalizing exchange networks of the marketplace not with the emotional security of fixed caste (Makara). Ketu here gives reluctance to participate in networks of association and dislike of the masses.

Ketu with swakshetra Shani is likely to produce extreme disengagement from earthly politics and distrust of human social movements, marginalizing the native and forcing the group-think scope into galactic or even cosmic range

This is a science-fiction orientation with a mind that wanders across the universe in search of a culture weird enough and 'safe' enough but also familiar enough to identity with. Might be a gifted sci-fi script writer or mathematician or computer programmer if Budha is strong. Otherwise, seeks anonymity and intellectual distance through cold logic. Could live in isolation & socialize exclusively via computer networks. Very detached person.

**Meena (Pisces):** Depends absolutely on how Lord Brihaspati functions in the overall nativity. Ketu will blunt the sensitivities of Jupiter, making the native ambivalent about the world of private imagery, traveling in the spirit world, and one's natural communion with all sentient beings.

May be intensely intuitive, aware of the presence of fairies, elves, devas, deities, & spirit beings of many classes. Dispassionately observes the sorrows of the wandering. Accepts wandering, accepts a disconnected, dreamlike state; accepts the vast cosmic viewpoint. This native is lonely and worried about their well-being; naturally withdrawn. One avoids formal or actively engaged meditation and sanctuaries such as ashrams and monasteries, although ironically in a state of extreme detached awareness of the interconnectedness of all life, they are exemplary models of meditative neutrality.

## **KETU IN THE TWELVES BHAVAS**

Wherever Ketu resides, long-term success in matters of that domain is inhibited by Doubt. One doubts the appropriateness and adequacy of one's connection to the person or activity signified by Ketu's house. Material matters of the house will suffer ambivalence & Benign Neglect



It is extremely important to notes that the results of Ketu have to be considered by the strength and placement of the sign lord as well as the other planets co-tenanting and aspecting Ketu.

**Bhava 1:**The native gains psychic sensitivity of the ego-detached, has a great awareness of others' needs. One is always reinventing oneself, purging one. Extraordinary ability to reflect the aspirations and psychic projections of the public. The native is available to public **Idealization**. May have trouble respecting the boundaries of others.

Rahu will be in house-7. Spouse is hungry for experience with a passionate & adventurous nature; this may be unsettling for the native

Long-term material success is inhibited by doubt regarding the ability to connect with body and social identity :

- Neglects the social identity ; self, body, public image, musculature, competitiveness, appearance, physical strength
- Insensitive or detached to issues of : integrity, wholeness, self-knowledge, loss of wealth, loss of historic family traditional identity, independence, newness,

Often indicates that the native becomes exceedingly famous due to "passive absorption" of the public projected fantasy image. Craves for spiritual solitude and feels disconnected from the Madding Crowd.

**Bhava 2:**Peculiar speech, odd values, detachment from money & family traditions. Deeper spiritual values can enter once the more superficial values are blocked. May have strong intuition & a psychic insight into the past.

Detached from customary values expressed through face, teeth, & hair. Neglects the upkeep of overall appearance. May acquire wealth yet have no firm idea on how to use /enjoy /invest /spend it. Often wastes it. Acquisition of wealth and ancient knowledge. Worry about finances in general. The threat of government fines looms at times. Carefulness & control over your speech could lead to success.

**Bhava 3:**A natural meditator. Loses support from siblings, weakens energy, courage, self-made wealth, neighbors, etc for an ultimately good result of calm inwardness. Prone to mental health problems, fragmented communications, hesitation to connect with people in the immediate environment leading to isolation due to a depressed & disconnected, impractical & oversensitive nature.

Fascinated by role of intuition in decision-making, yet often unable to deploy intuitive thinking with good results. Inconsistent decisions, unpredictable mental state. Rahu will be in house-9, giving wealth through a variety of types of income.

Doubt regarding ability to connect with: siblings, close neighbors, meetings, communications media, training, writing, sales, marketing, advertising, public relations, mental tasking, mental process, mental health, gestures, hand movements, articulation, hearing, presentations, administration, small group process, neighborhood or village panchayat, teams and teamwork, coordination, village talk, loss of security, loss of

property, loss of boundaries around the nuclear family. Neglects the siblings, team-mates, neighbors; in the mind, neglects the daily tasks and mental process; little effort to produce good communication.

Affluence is sacrificed at the altar of peace.

**Bhava 4:**Doubt regarding ability to connect with: home, mother, property, customs of the mother's family, real estate, vehicles, education, social security, socialization, emotional security, protection, customs & manners, licensing, kitchens, roots, gardens, houses, buildings, loss of children, loss of creativity, old age, beginnings and endings. Neglects: home, roots, properties, socialization, licensing, basic education, the mother and her people.

Adequately stable home environment if Ketu's lord is strong, but the native is always insecure & dissatisfied with these. The 4th house is mother, the heart, & home life, real estate. These things in your life may be a little troublesome.

**Bhava 5:**One longs for: children & romance but cannot sustain it. Can give literary authorship, children, & entertainments if Ketu's lord is strong, but the native always insecure & dissatisfied with these.

Rahu will be in house-11, giving surprising wealth through a variety of types of income. Ppowerful in some way mentally, & you at times have power over others Can sermonize well, and have an inclination for holy pilgrimage & foreign travel. Knowledge & learning may be denied at times.

This native should never gamble or play games for money because they do not understand speculation & Ketu makes a victim.

Doubt regarding ability to connect with: children, romantic partners (not spousal), performance arts, speculation, gambling, creativity, genius, self-expression, politics/political campaigns, literary pursuits, theatre, acting, self-publishing, poetry, dance. Some harm comes from excess or irregular pleasures.

**Bhava 6:**One longs for exploitative power & access to drugs, but cannot sustain it. Gives underworld connections, drugs & usury if Ketu's lord is strong,

Malefic graha in dusthamsha give good results. Gives openness to foreign philosophies without rational understanding of them; confusion or disrespect for the law but usually no entrapment; gives involvement with medicine & finance again without understanding, typically as a loan-holder or drug-taker. Retreats into self-medication out of despair.

Malefics are typically beneficial in a dusthana. Ketu gives Doubt matters of police, illness, crime, drugs, and social conflict. Life is easier with some detachment from the classic evils of domain-6. The native could become a crime victim thought inattentiveness, not taking seriously the enthusiasm of criminals for their work! Neutral placement per se, but can be harmful if disconnected, disenchanted Ketu is yuti another graha; then illness may result.

**Bhava 7:**The native longs for committed, sexually intimate partnership & reliable marriage. The partners are withdrawn into themselves, often narcissistic or so concerned with their own selves that they cannot participate in partnerships. Ketu does not prevent marriage.

Ketu gives restless dissatisfaction with the spouse. Gives an "inappropriate" or "disconnected" or "unavailable" spouse.

Ketu creates a severe challenges to reach lasting interpersonal agreements. Native may instinctively respond to the partner's withdrawal using fear-driven excessive control but this further alienates the Other. Joint assets are developed & children are produced, but the underlying connection between the spouses is "headless", undirected

Inability to connect with: marriage partnership, business partnership, mutual interests, law courts, legal judgments, states of balance, mutual alignment, diplomacy, agreements, promises, contracts, negotiations, arbitration, mediation, advisers, peer relationships of all kinds. Neglects: the spouse, the partner, partnerships, contracts, agreements, balancing, law courts, legal decisions, trade agreements, shared objectives, mutual interests.

Shil-Ponde in the 1939 edition of [Hindu Astrology Joytisha-Shastra](#). p 280, states: "If Ketu be in the seventh house at birth, the partner will die during [Ketu] period or be separated from the native. He will suffer from urinary complains and some disease of the generative organs. He will encounter many obstacles to his career and will lose money because of the rivalry and competition of enemies."

**Bhava 8:**Longs to receive the legacy of hidden secrets & deep healing. Gives some relationship with tantric traditions if Ketu's lord is strong, but the native always insecure & dissatisfied with his knowledge. Malefic graha in dusthamsha give good results. Makes his own way on his own terms. Rahu in house-2 which can create significant wealth from family legacy, but the native may not know or care how to invest it.

May create a healer or counselor who can guide others through the turnings of the wheel of birth & death. There may be karma of mishandling the joint assets of marriage such as running up credit card bills in the spouse's name, or making giant purchases/decisions without consulting financial/legal advisors. Generally foggy & confused about how to handle jointly held assets. Hesitant to trust the partner's family or partner's values. Fears that the partner will exploit them through secret dealings. Can be tempted to file false insurance claims, invest money they don't have, and claim expertise they do not possess.

Circumstance of death are weird & difficult to detect. Death in mysterious conditions; native disappears. Tantra, hidden process, secret traditions, mystery schools, healing, spouse's wealth, in-laws, assets of marriage, confidential information, therapy, transformation, recycling, conditions of death, death of the first spouse, divorce, secrets, loss of priestly dignity. This person does not expend the effort to keep confidences. Neglects: mysteries of life, taxes, insurance, surgery, therapy, confidentiality, secrecy, tantra, magic, marital in-laws, joint contributions to the wealth of marriage partnership, circumstance of death.

Ketu involves you in "secret matters." Under this impulse, you may join secret mystical societies, pursue occult studies, indulge in socially unapproved activities, or use unethical methods to attain your goals. Danger from conveyance. Suffer from piles & fistula etc. Fear & danger of fall from horseback. Difficult in the return of advances given as loan. May have an eye on the wealth & the spouse of another.

**Bhava 9:**Longs for the guru, for ceremonial roles & advanced religious truth and can give priesthood in elite societies if Ketu's lord is strong, but the native always insecure & dissatisfied with these.

Natural ascetic who may preach against religious pageantry and misuse of priestly privilege. Disconnected from the sangha. Ambivalent about religion, ritual or moral. Typically agnostic.

Inhibited by doubt re regarding ability to connect with religious fellowship, priesthood, ritual religion, professorship, universities, father, guru, spouse's younger sibling, sangha, religious discussions, philosophy, temples, worship traditions, good fortune in general, grandchildren, loss of public leadership roles, wisdom, spiritual knowledge transmission. Neglects: dharma, religious fellowship, priestly duties, moral philosophy, ritual performance, university collegiality, one's father, one's guru, one's grandchildren, temple visits.

Karaka for religious conversion. There is the experience is religious connection to the spirits. Seeks religious teachers, yet is dissatisfied with them. Must apprehend the spiritual world directly. Produces a different vision, a new approach to the problems of life, & consequently a sublime ethic of its own. Fortune & favor through foreigners. Generosity is considered a boast. May be a leader or advisor, fame, glory, wisdom, generosity, kindness & devotion.

**Bhava 10:**Longs for public prestige & professional honors but Ketu in domain-10 knows little dignity in public, nor honorable duty or prideful profession. Wants recognition, praise, & success, proof of worthiness & social value - yet high

honors evade him. Confused about how to gain public respect, unable to connect with & understand the expectations of responsible service roles.

A person of strong internal character who bases their self-esteem mainly on their connection with the divine, might gain tremendous influence as a prophet or mystic oracle.

Inability to connect with leadership, career, profession, public dignity, respect of the majority, public image, responsibility for social group, executive decision making, accountability in public office, conformity to public moral standards, trustworthiness, spouse's homeland and property, customs of the spouse's mother's people. Neglects: public dignity, leadership duties, public responsibilities, public opinion, reputation, building temple wealth, the father's wealth, the guru's values, etc.

**Bhava 11:**

Yearns for lasting community & clever means of income. Either Rahu or Ketu in 11 can produce wealth; but Rahu is attached to it while Ketu is not. Gives a peculiar stream of income & some detached friends if Ketu's lord is strong, but the native always insecure & dissatisfied with these.

In ability to connect with: marketplace, gains, income, profits, networks, large social groups of friends, community, elder sibling, conceptual & electro-mechanical networks, assemblies, secular

fellowship, loss of privacy, conferences and gatherings. Neglects: networks of friends, elder sibling, marketplace connections, gains of all kinds, assemblies, electronic and material networks, one's skin, one's nerves, one's own hopes & aspirations.

In domain-11, the experience is achieving goals through networks of association in the agora. Natural malefics will, over time, give good results in upachaya houses (3, 6, 10, 11).

### **Bhava 12:**

In the sanctuary and house of expenditure, meditation & loss, Ketu longs for peaceful mind and bed pleasures. Ketu is the planet of disconnection & vyayasthana is the house of disconnection, so despite initial restlessness, the native settles into enthusiastic "giving away" of all attachments - which weren't going to last anyway. Malefic graha in dusthana give good results. One is disconnected from his inner sanctuary but he becomes available for helping those most deeply in need. There is always an increasing alignment with the Divine cycle of manifestation & dissolution, breathing in & breathing out.

As always with Rahu-Ketu the planetary lord defines Ketu's effect. If the lord is a strong benefic there can be great waste seeking after bed pleasures. More sensible approach to loss if the lord is a neutral or malefic. However even this resolves with time.

Will wander aimlessly, disregarding offers of sanctuary. Will also "hop fences" and cross barriers as one has little regard for separations or boundaries, personal, ethical, ethnic, religious, legal, or material.

Thinks of spiritual life as real and true and material accumulation is not the aim of life.

Therefore, gradually through life, you spend more of your time & energy towards serving good causes. One does well because of their sincere approach to life. A natural malefic in a dusthana generally gives quite good results.

## **XVI PLANETS AND PHYSIOLOGY**

Name	Dosha (V=Vata , P=Pitta K=Kaph a)	Devata	Guna (S=Satva, R=Rajas T=Tamas)	Maha Bhuta	Sapta Dhatu	Physiology/Disease
Surya Sun	P	Agni	S	Tejas (Fire)	Asti (Bones)	head, brain right eye, bile, organ of voice, heart as life-centre, arteries, veins, fever, cholera, blood pressure
Chandra Moon	V / K	Varun a	S	Jala (Water )	Rakta (Blood)	face lungs, lymph, left eye, glands, tonsils, womb, breasts, blood-circulation, stomach, kidneys, phthisis, cold, cough, lunacy, colics
Mangala Mars	P	Subra h manya	T	Tejas (Fire)	Madya (Marrow)	bile, muscles, sinews, nose digestive, fire, reproductive organs, intestine, dysentery, piles, typhoid, cholera, pox,

						<b>boils, accident</b>
<b>Budha</b> <b>Mercury</b>	<b>V / P / K</b>	<b>Vishnu</b>	<b>R</b>	<b>Prithvi</b> <b>(Earth )</b>	<b>Skin</b>	<b>tongue, bronchial tube bowels, sensorium, nerve centres, gastric juice, hands, epilepsy, loss of memory or speech, dyspepsia, vertigo</b>
<b>Guru</b> <b>Jupiter</b>	<b>K</b>	<b>Indra</b>	<b>S</b>	<b>Akash a</b> <b>(Space, Ether)</b>	<b>Medha</b> <b>(Fat)</b>	<b>liver, ears, navel hips, physical development, palate, throat,dyspepsia, cough, cold, asthma, thrombosis, diarrhoea, phthisis</b>
<b>Sukra</b> <b>Venus</b>	<b>K / V</b>	<b>Shachi</b>	<b>R</b>	<b>Jala</b> <b>(Wate)</b>	<b>Semen/O vula</b>	<b>reproductive organs, kidneys fluids, secretion, emission, venereal disease asthma, diabetes, phthisis, cough, cold</b>
<b>Sani</b> <b>Saturn</b>	<b>V</b>	<b>Brahm a</b>	<b>T</b>	<b>Vayu</b> <b>(Air)</b>	<b>Mamsa</b> <b>(Muscles)</b>	<b>knees, feet, legs, gall bladder, respiratory system, nerves, gout, indigestion, dyspepsia, rheumatism, rickets, insanity, consumption</b>
<b>Rahu</b> <b>Dragon's Head</b>	<b>V</b>		<b>T</b>			<b>Alimentary canal, excretory system, indigestion, gas accumulation in stomach or intestines, skin disease, insectbite, hiccough, swelling</b>
<b>Ketu</b> <b>Dragon's Tail</b>	<b>V</b>		<b>T</b>			<b>nervous system, spine poisoning, plague consumption, fever, wounds, snake bite</b>

## **XVII                      SIGNIFICATION OF PLANETS**

**THE SUN:** The Sun is the king in the planetary cabinet. It is the source of light and life. It signifies father, which is the source for bringing into existence and supporting a new born in life. That is why the Sun signifies father and vitality. If the Sun is strong in a nativity, the father and vitality will help the native to grow in a healthy way. The Sun signifies also the king, the master, the government, the president of the country, highly-placed persons, administrators, contractors, chairmen of industrial establishments, physicians, chemists, pharmacists, bureaucrats, politicians, police, power, social status, progeny, male child, and is secondary significator for husband. As the Sun is personified as a king and doctor, when strong it denotes high administrative positions in government, including politics, doctors in medicine, etc., self-confidence, courage, nobility, dignity, ambition, splendor, prestige, faith, loyalty, generosity, authority, power, leadership and creativity.

The Sun is a male planet, hot, dry, constructive, satvic, pitta, and has sturdy bones. Its nature is royal, benevolent and cruel and its temperament is fixed and steady. The Sun gives a square body, majestic appearance, powerful speech, makes a person courageous and

bestows administrative capabilities. Its complexion is blood red and it rules orange, pink and golden colors, the fire element, hot or pungent flavors, the sense of sight, the Sundays, the east direction, copper, gold, ruby, temples, deserts, palaces, government buildings, and towers.

The Sun represents head, body, soul, ego, Self, intelligence, will power, clarity, self-realization, health, bone structure, constitution, blood, brain, bile, digestive fire, organ of voice, heart as life-centre, right eye for males and left eye in case of females. In case it is weak in a nativity, it gives weak eyesight, headaches, erratic blood circulation, heart trouble, dental problems, bone fractures, overheating, fevers, blood pressure, baldness, neuralgia, bone cancer, weak immune system, etc., and denotes pride, egotism, self-centeredness, pompousness, ostentation and despotism. The Sun is significator planet for vitality and life giver in any nativity, because it rules the digestive system which provides nourishment to the whole body. As the soul can be better and easily elevated if one keeps perfect health, it also represents the soul. The Sun is also general significator for employment, inheritance, mental inclinations, professional position, comforts, creative intelligence, easy gains, general fortune, higher education, spiritual education and spiritual life.

**THE MOON:** The Moon is the queen in the planetary cabinet. Next to the Sun, the role of the Moon is very important as it signifies mother. The mother brings up the child and is the first preceptor of the child. That is why the Moon signifies mind also. If the position of the Moon is strong in a nativity, the mother will be having sufficient resources and will bring up the child and develop the child's mental faculties in a peaceful manner. The Moon acts as a nourishing and soothing agent. It rules the senses and the emotions and gives the native the capability of looking after, which includes the fields of training, public relations, administration and soothing (physician). The Moon signifies also the queen, hoteliers, public relations, moneylenders, sailors, house-keepers, physicians, nurses, midwives, healers, psychic abilities, eating establishments, cooks, catering and other professions that deal directly with the people at large, and is secondary significator for wife. The Moon enjoys status in administration by virtue of being the wife of the king. When strong, the native does not have to strive for acquiring status and it denotes affluence, receptivity, sensitivity, imagination, good memory, meritorious deeds and sound habits.

The Moon is a female planet, cold, moist, mild, satvic and its constitution is a mixture of vata and kapha. Its nature is royal, has auspicious looks, pleasant speech and its temperament is fickle and changeable. The Moon is volatile as it is changing its position daily. Depending upon the brightness of the Moon, while a weak Moon gives a slim body, a full Moon may give a plump body if it is connected with the ascendant or its lord in a powerful way, in isolation. Its complexion is tawny and it rules white and silver colors, the water element, salty flavors, the sense of taste, the Mondays, the northwest direction, bronze, silver, pearl, watery places, public places, hotels, hospitals and ships.

The Moon represents face, mind, consciousness, perception, feelings, tolerance, thought, intellect, receptivity, femininity, sensitivity, imagination, good memory, fertility, general weakness, emotional health and functional health as it governs fluids in body, good quality of blood and lymph, glands, tonsils, breasts, stomach, lymphatic system, face, lungs and chest. It governs the left eye in the case of males and ovaries, menstrual cycle, uterus,

generative organs and right eye in the case of females. In case it is weak in a nativity, besides psychic problems it causes sleep disorders, lethargy, drowsiness, lung problems, mouth problems (including loss of taste), neurological disorders, epilepsy, digestive complaints, water retention, blood disorders, anemia, blood-pressure, enlargement of spleen, diseases of the uterus and ovaries, tuberculosis, menstrual disorders, and the native is vulnerable to frequent cough and cold, fever, lack of appetite, general weakness, etc., and denotes hyper-sensitivity, over-reaction, inability to respond and difficulty getting in touch with feelings. The Moon is also general significator for sleep, nourishment, public, social behavior, change, travel, basic education, comforts, emotional peace, family, financial solvency, happy married life, inheritance, income and gains, love and care, mental peace, milk, grains and liquids.

**MARS:** Mars is the commander-in-chief of the planetary cabinet. It signifies courage both mental and physical. Mars denotes position in military and para-military forces, police, vocations employing fire and metals, engineering, chemicals, surgeons, dentists and executive posts. It governs gangsters, manufacturers, executioners, athletes, builders, designers, entrepreneurs, fire-fighters, martial arts, mechanics and project erectors. Mars is also the general significator of younger brothers, which adds to the strength of the native and becomes a source of strength and courage. The weakness of Mars makes a man lacking in courage and not enjoying the help and comforts from the younger brothers. When strong in the nativity, it denotes thirst for action, passion, ambition, physical strength, goal-directed energy, power to carry through, courage, bravery, heroism, competitive and fighting spirit, vim and vigor.

Mars is a male planet, dry, fiery, tamasic and pitta. Its nature is cruel, unrelenting, active and generous, and its temperament is violent, angry and rash. Mars gives short stature and a stout and well built body, red eyes and thin waist. Its complexion is blood red and it rules bright red colors, the fire element, bitter flavors, the sense of sight, the Tuesdays, the south direction, copper, red coral, places near fire, kitchens, battlefields, places for aggressive and violent or physical contests, football stadiums and military installations.

Mars represents the chest, bone marrow, blood, bile, digestive fire, intestine, forehead, neck, muscular system, acuity of vision, sinews, nose and external generative organs. When afflicting or itself being weak and/or afflicted it causes inflammations, overheating, inability to tolerate hunger, wounds, burns, accidents, fractures, piles, liver complaints, skin rashes, ulcers, lacerations, operations, all sorts of acute complaints, fevers (particularly eruptive), epilepsy, mental aberration, tumors, cancer in the muscular parts of the body when closely conjunct with Rahu, dysentery, typhoid, cholera, pox and boils, etc., and denotes anger, irritability, haste, impatience, inconstancy, lack of drive and courage, and an 'all-or-nothing' attitude. Mars is also general significator for energy, strength, enemy, army, accidents, acute diseases, aggressions, assets, immovable properties, motivation, arguments, quarrels, fights, explosives, weapons, guns, general health, mechanical or technical ability, sports and surgery.

**MERCURY:** Mercury is the prince in the planetary cabinet. It basically rules the rational mind and speech, analytical faculties, sharp intellect, power of discrimination and confidence. Personified as a thinker and knowledgeable in the field of mathematics, Mercury signifies advisory roles, astrologers, financial advisors, strategists, business,



commerce, engineering and related fields, research scholars, communicators, editors, authors, accountants, bookkeepers, lawyers, experts in analytical works, software engineers, auditors, intellectuals, teachers, transporters, publishers, salesmen, traders, mediators, diplomats, authors, etc, and is the general significator of friends. When strong in the nativity, it denotes a good communicator with intelligence, rationality, imagination, wit, cleverness, skill, dexterity, verbal and mental ability, shrewdness, sound judgment, humor and flexibility.

Mercury is a eunuch planet, rajasic and tri-dosha i.e. its constitution is a mixture of vata, pitta and kapha. Its nature is royal, friendly and its temperament is volatile and versatile. Mercury has the best appearance, is witty, fond of jokes and laughter, when strong in the natal chart as lord of the ascendant. Attractive features, well proportioned body, large eyes and witticism are its significations. The complexion of Mercury is akin to that of grass and it rules green colors, the earth element, mixed or varied flavors, the sense of smell, the Wednesdays, the north direction, brass, emerald, places for sports, business, communication or transportation, airports, post offices, accounting offices, places where public but non-violent games are played, parks, libraries, bookstores and public assemblies.

Mercury represents the lower part of abdomen, skin, mind, nervous system, urinary bladder, bronchial tube, gastric juice, digestion, intestines, lungs, tongue, mouth, hands and arms. When weak, it causes psychic diseases, insomnia, nervous breakdown, epilepsy, skin diseases, leucoderma, impotence, loss of memory or speech, vertigo, deafness, asthma, diseases of respiratory canal, disorders of intestines, dyspepsia, etc., and denotes difficulty in thought and communication, timidity, low self-esteem, aloofness, amorality, expediency, over-intellectualization and poor discrimination. As Mercury is weak quite frequently, whenever its sub-period is in operation in any nativity it creates tensions in life, lack of confidence, situation of indecisiveness, etc., which ultimately leads to faulty decisions. The effect is more if Mercury is weak in the natal chart as well as in transit at the time of operation of its sub-periods. It makes a person a nervous wreck and can even cause paralysis when closely afflicted by Rahu-Ketu axis, if the ascendant and its lord are also weak or the sign Virgo falls in the ascendant. Mercury is also general significator for consciousness, communications, eloquence, learning, childhood, logic, maternal uncles, potency, nervous control, respiratory functions, basic and higher education, humor, wit, mathematics, professional position, psychic ability, speculation, short journeys, books, papers, publishing and places of entertainment.

**JUPITER:** Jupiter is a minister in the planetary cabinet. It is the preceptor of the gods. Jupiter is personified as preceptor, judge and it is linked with the treasury. When strong in the nativity, it signifies the fields of top political and administrative positions, chairmen of industrial establishments, contractors, financial advisors, bankers, high administrative positions in government, kings, politicians, bureaucrats, lawyers, physicians, pharmacists, priests, judges, teachers, astrologers, management experts, administrators. It rules also propaganda of spirituality, services with the state, teaching, law, financial institutions, advisory roles, and is primary significator for husband. If strong, it gives growth, expansion and a humanitarian and spiritual outlook, and denotes wisdom, optimism, faith, geniality,

generosity, joviality, humor, idealism and good powers of judgment. It bestows intelligence and knowledge of scriptures in its main and sub-periods.

It signifies elder brother, husband in female nativities, male progeny, wealth, morals, sincerity, friends, divine grace, father and in fact all good things in life.

Jupiter is a male planet, mild, temperate, warm, satvic and kapha. Its nature is saintly, generous and its temperament is mild, benign and soft-hearted. Jupiter gives impressive and magnificent disposition, thin brown hair, tawny eyes, large body when found strong in a nativity and rules the ascendant or influences the lord of the ascendant. Jupiter is intelligent and endowed with all the branches of learning. Its complexion is tawny and it rules the yellow colors, the ether (akasha) element, sweet flavors, the sense of hearing, the Thursdays, the northeast direction, gold, yellow topaz, treasuries, banks, vaults, dignified places such as courts of law, prestigious universities, altars, political assemblies, charitable institutions, high level financial institutions, monasteries and missions.

Jupiter represents the hips, the fat tissue, blood, arterial system, glands, liver/gall bladder, pancreas gland, digestion, absorptive power, ears/hearing power, navel, feet, physical development, palate and throat. When weak, it causes lymphatic and circulatory congestion, thrombosis, anemia, tumors, jaundice and other liver complaints, ear problems, dyspepsia, flatulence, cough, cold, asthma, phthisis, diabetes and other diseases of pancreas glands, etc., and denotes overconfidence, overindulgence, extravagance, immorality, greed, materialistic attitude (wanting the best of everything). Jupiter is also general significator for elder brothers, father, male progeny, children, teacher, friends, fortune, justice, education, charity, wealth, creative intelligence, easy gains, general fortune, higher education, income and gains, kindness, mental inclinations, knowledge, happiness, wisdom, morality, virtue, dharma, professional position, prosperity, spiritual education, spiritual life, good behavior, expansion, compassion, optimism, sincerity, honesty, common sense, divine grace and, in fact, all good things in life.

**VENUS:** Venus is a minister in the planetary cabinet. It is the preceptor of demons. Venus is personified as a preceptor and lover. It rules knowledge of life saving drugs and arts, and vocations in the field of financial administration, art, cinema, theatres, paintings, music, designing, architecture, interior decorator, modeling, advertising, legal, teaching, hotels, medicines, fashion and luxurious items, and is the general significator for wife and/or happy married life. When strong in the nativity, it denotes aesthetic sense, worldly knowledge and pursuits, psychic ability, potency, pleasures, correct behavior, luxury, beauty, harmony, creativity, rich tastes, affection, friendliness, love, gentleness, sociability, clarity, charm, harmony, balance, elegance, gracefulness and refined sensuality.

Venus is a female planet, warm, moist, rajasic and its constitution is a mixture of kapha and vata. Its nature is royal, sensual, generous and benevolent and its temperament is easy going and accommodating. Venus is joyful in spirit, possesses a slim body, is splendourous and has lovely eyes, giving a charming appearance, sharp and beautiful facial cuts, and dark-bright and slightly thick curly hair when found strong in a nativity and rules the ascendant or influences the lord of the ascendant. Its complexion is fair and it rules royal blue and variegated colors, the water element, sour flavors, the sense of taste, the Fridays, the southeast direction, silver, diamond, places of pleasure and amusement, theatres, cinemas,

restaurants, bedrooms, art galleries, opera and symphony halls, dance halls, beauty salons, elegant shops and clubs.

Venus represents the pelvis and the sexual organs, desires and yearnings, reproduction, the semen/ovum, private parts, kidneys, face, eyes, neck, throat, chin, cheeks, skin, venous system, etc. When weak, it causes venereal diseases, diseases of urinary or reproductive system, diabetes, anemia, stones in bladder or kidneys, cataract, weakness of sexual organs, paralysis, asthma, phthisis, cough, cold, sexual perversions, impotence or inability to have sexual relations, loss of bodily luster, etc., and denotes greed, laziness, vanity, ambiguity, lack of charm, sentimentality, vice and sensual corruption, and lack of taste and refinement. Venus is also general significator for assets, vehicles, conveyances, comforts, luxuries, art, dance, drama, music, painting, jewelry, romance, family, marital tie, income and gains, prosperity, wealth, materialistic pursuits, opulence, financial solvency, medicine, hypnosis, mantras, ornaments, perfumes, flowers, festivals, professional position, musicians, singers, songwriters, actors, actresses, artists, dancers, designers, engineers, fashion designers, financial advisors, jewelers, perfumers, legal advisors, ministers and teachers. It signifies also people dealing with entertainment, pleasure and beauty as well as people that tend to earn their livelihoods through arts, romance, silver, delicacies, ornaments and finery, poetry, advice or counseling, and fashion design.

**SATURN:** Saturn is the servant in the planetary cabinet. It is personified as a statesman and leader of low castes and signifies jobs requiring hard work with less remuneration, leadership of workers, trying to acquire positions in government services, labor oriented industry, routine workers, engineers, real estate agents, research work, scientists, dealing with labor, dealing in roots and fruits, dealing with servants, working with spoiled food, stones or wooden materials, butchers, dealing with products or activities below the earth, etc. When strong in the nativity, it signifies perfection and highest human qualities, spirituality, detachment, concentration, inwardness, dutifulness, reliability, honesty, humility, sincerity, stability, longevity, authoritativeness, discipline, responsibility, conservatism, practicality, realism, durability, eye for detail, sobriety, constancy and consistency.

Saturn is a eunuch planet, cold, dry, contracting, short-tempered, worn-out, tamasic and vata. Its nature is cruel, selfish and indolent and its temperament is harsh and hard-hearted. Saturn has an emaciated body, long stature, brown and sunken eyes, protruding teeth, prominent veins, wrinkles, long hands and face, lazy and melancholic nature, coarse and excessive hair when found strong in a nativity and rules the ascendant or influences the lord of the ascendant. Its complexion is dark and it rules black, navy blue and bright brown colors.

**RAHU:** Rahu is personified as a diplomat and a shadowy planet and a legendary deceptor when disposed beneficially. Indicates diplomatic jobs, jobs requiring manipulations with facts, deals in poisons and drugs. It signifies cheats, pleasure seekers, insincere and immoral acts, speculative trading markets, etc.

It is phlegmatic in nature and gives malignant growth. When afflicting, causes financial setbacks, malignant growth, disease of phlegm, intestines, boils, skin, ulcers, spleen, worms,

high blood pressure, etc. It gives smoky and unpleasant appearance due to habits of overeating, resulting in foul smells and unclean body and nails.

**KETU:** It is dry and fiery in nature. Its affliction causes wounds, inflammations, fevers, intestinal disorders, aberrations, low blood pressure, deafness, defective speech and gives emaciated body with prominent veins. It is personified as a saint and inclines a person more towards mystic science and spiritual pursuits.

**GRAHAYUDHA :** [(Graha = planet) + (Yudha = fight) planetary warfare]. An astronomical phenomenon resulting from proximity between two planets. It affects their power to produce any result. The planets involved in this relationship are rendered unable to bestow their beneficence, and become inauspicious. Such a situation occurs when a planet other than Moon or the nodes (Rahu.or Ketu) is situated within 50 of the Sun. The planet so placed is considered Asthagatha or combust. When such a relationship takes place with Moon, it is known as Saniaagama, or combination. Any of the five nonluminaries within 50 of any other planet causes planetary warfare, or Graha yudiza, and one of the two involved in this relationship is said to be vanquished and the other is a victor. The victorious planet produces powerful auspicious effects, while the vanquished one becomes inauspicious. The house in which this

phenomenon occurs is destroyed and the individual suffers throughout his life in respect to that Bhava (q.v.). There are five kinds of planetary warfare, viz., Bhedam, Ullekham, Amsumardhanam, Apasauyam, and Yuddham.

Bhedam occurs when two planets are within 50 of each other though in different asterisms. When they are between 30 and 50 of each other located in the same asterism, they are in Ullekha yuddham. When such planets are within a distance of 10 to 30 of each other in the same asterism, the relationship is known as Amsumardhanam. If the planets are within one degree of the other, they are known as in Graha yuddham proper. If one of the two planets within 50 of each other is direct while the other is retrograde, they form Apasavya Yuddham.

The effects of planetary warfare depends upon the conditions classified under Poura Graha, Akranta Graha, and Akrita or Yayee Graha. Poura Graha is a planet in a state of opposition to another. Akranta Graha is the overpowered, chased, or eclipsed planet. Akriti Graha is generally aggressive on the move. The Sun is Poura up to 11 a.m., Akranta at noon, and Akrita or feeble in the afternoon. Moon is always overpowered. Mercury, Jupiter, and Saturn are always in opposition (Poura), while Mars, Venus, Rahu, and Ketu are always aggressive. The effect of Graha yuddha is conditioned by the mood of these planets as indicated above. A planet with earlier longitude is said to defeat the planet ahead of it. A planet in southern hemisphere is considered defeated. But Venus is always victorious. The planet with a fairly larger orb than the other becomes victorious. (See Brihat Samhita, Chap. XVII).

## **XVIII OTHER GENERAL CHARACTERISTICS OF PLANETS**

**Strong Planets:** A strong natal planet protects and promotes its general significations and the significations of its mooltrikona house. Any planet is considered strong when it is not in the state of weakness. It can increase its strength if:

- a) it is young, i.e. its longitude is between 10° to 20° in a particular sign.
- b) it occupies own or good navamsa and other divisions.
- c) it is under the close influence of the functional benefic planets.
- d) it occupies its exaltation, mooltrikona or own sign.

**Weak Planets:** A weak natal planet is not capable of fully protecting/promoting its general significations and the significations of its mooltrikona house during the course of its sub-periods and during the triple transit functional malefic influences. By descending order of weakness, any planet becomes weak when:

- 1) The most effective point of its mooltrikona sign is afflicted by a functional malefic planet within an orb of one degree.
- 2) The most effective point of its house of placement is afflicted by a functional malefic planet within an orb of one degree.
- 3) It is conjunct or aspected by any functional malefic planet within an orb of one degree.
- 4) It is combust due to its nearness to the Sun.
- 5) It occupies malefic houses from the ascendant, except if in its own mooltrikona sign.
- 6) It occupies its sign of debilitation.
- 7) It is in the state of infancy or old-age.
- 8) It occupies its debilitated sign in navamsa.
- 9) It occupies the mooltrikona sign of a weak planet.
- 10) It is the Moon within 72 degrees either side of the Sun. However, this is a minor weakness.

**NOTE:** In serial nos. (1) to (3) above, when the affliction is special or multiple i.e. when it comes from:

- 1) a conjunction with/ aspect from the most malefic planet,
  - 2) an aspect from a functional malefic planet placed in a dusthana,
  - 3) a conjunction with Rahu or Ketu (Rahu-Ketu axis)
  - 4) an aspect of a functional malefic planet afflicted by other(s) functional malefic planet,
  - 5) more than one functional malefic planet at the same time,
- Then the otherwise "strong" planet should be considered afflicted (and weak) even when the orb of affliction is of two degrees.

**Afflicted Planets:** Whenever a planet is already weak for any other reason and is under the close influence of any functional malefic, it is treated as an afflicted planet. But when the planet is not weak for other reasons, it can only be considered afflicted under the exact influence of any functional malefic, becoming a weak planet for that reason. So whenever any planet is afflicted, it becomes weak. The significations of the house having a mooltrikona sign of an afflicted planet are harmed.

**Afflicting Planets:** Only the functional malefic planets can be afflicting planets.

It is very necessary to understand the difference between afflicting planets and afflicted planets.

**Dispositor:** Dispositor is a planet in whose moolatrikona sign another planet is located in the natal chart.

### **QUALITIES AND SEX OF PLANETS**

The Sun, the Moon, Venus and Mercury are of rajasic nature. Jupiter is of satvic. Mars, Saturn, Rahu, and Ketu are of tamsic nature.

The Sun, Mars, and Jupiter are male while the Moon, Venus, and Rahu are female. Mercury, Saturn and Ketu are eunuchs.

### **FUNCTIONAL NATURE OF PLANETS**

The functional nature of planets is the key analytical factor in the horoscope analysis. Besides Rahu and Ketu, the planets, whose mooltrikona signs are in malefic houses (sixth, eighth and twelfth) with reference to the ascendant, act as functional malefic planets in a nativity. For this purpose, under the Systems' Approach, the sign Cancer is considered as the mooltrikona sign of the Moon.

### **FUNCTIONAL MALEFIC PLANETS**

The functional malefic planets for various ascending signs are as under:

**Aries:** Mercury, Rahu and Ketu.

**Taurus:** Venus, Jupiter, Mars, Rahu and Ketu.

**Gemini:** Rahu and Ketu.

**Cancer:** Jupiter, Saturn, Rahu and Ketu.

**Leo:** The Moon, Rahu and Ketu.

**Virgo:** Saturn, Mars, the Sun, Rahu and Ketu.

**Libra:** Mercury, Rahu and Ketu.

**Scorpio:** Mars, Venus, Rahu and Ketu.

**Sagittarius:** The Moon, Rahu and Ketu.

**Capricorn:** The Sun, Jupiter, Rahu and Ketu.

**Aquarius:** The Moon, Mercury, Rahu and Ketu.

**Pisces:** The Sun, Venus, Saturn, Rahu and Ketu.

### **FUNCTIONAL BENEFIC PLANETS**

The functional benefic planets for various ascending signs are as under:

**Aries:** The Sun, the Moon, Mars, Jupiter, Venus and Saturn.

**Taurus:** The Sun, the Moon, Mercury and Saturn.

**Gemini:** The Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn.

**Cancer: The Sun, the Moon, Mars, Mercury, and Venus.**

**Leo: The Sun, Mars, Mercury, Jupiter, Venus and Saturn.**

**Virgo: The Moon, Mercury, Jupiter and Venus.**

**Libra: The Sun, the Moon, Mars, Jupiter, Venus and Saturn.**

**Scorpio: The Sun, the Moon, Mercury, Jupiter and Saturn.**

**Sagittarius: The Sun, Mars, Mercury, Jupiter, Venus and Saturn.**

**Capricorn: The Moon, Mars, Mercury, Venus and Saturn.**

**Aquarius: The Sun, Mars, Jupiter, Venus and Saturn.**

**Pisces: The Moon, Mars, Mercury and Jupiter.**

## **XIX**

### **SHAD BALA**

Shadbala is a powerful source for calculation of planetary strength. It is described in chapter 27 of Hora Shastra. Shadbala consists of 6 different sources of strength. Each source represents an aspect of strength, such as planetary placement in zodiacal signs or aspectual strength.

#### **Signification**

Planetary strength is important for chart prediction. Strong planets will have auspicious effects during their time of influence (Dasas, transits). Weak planets will have inauspicious effects.

Strength of Rasi resp. Bhava lords is another important aspect of the chart. Bhavas will have effects according to their strength and the strength of their lords.

Some sources of strength give hints for special purposes: e.g. Digbala gives informations about directions having positive or negative effects.

#### **Calculation**

The complete Shadbala is the sum of all Balas. Balas are calculated in Rupas or Virupas. One Rupa has 60 Virupas. Most sources of strength have values between 0 Virupas (very weak) and maximum value of 60 Virupas (very strong). Other sources (like Drekkana Bala) have only a maximum value of 30 Virupas.

Parasara gives required values of strength for each planet. Planets meeting these requirements are considered to be strong. These planets will have favourable effects. Planets without strength will prove inauspicious.

#### **TYPES OF SHADBALA**

There are 6 main types of Shadbala. Sthana Bala and Kala Bala have several sub-Balas. The hierarchy (including translation of Sanskrit terms) is shown below. Please follow the links.

- 1. **Sthana Bala** - positional strength
  - 1.1 **Saptavargaja Bala** - strength of exaltation
  - 1.2 **Uchcha Bala** - divisional strength
  - 1.3 **Ojhajugmariamsa Bala** - strength related to placement in odd/even Rasis and Navamsas
  - 1.4 **Kendradi Bala** - strength of placement in angle, succedent or cadent houses
  - 1.5 **Drekkana Bala** - strength according to Drekkana placement of planets
- 2. **Dig Bala** - directional strength
- 3. **Kala Bala** - temporal strength
  - 3.1 **Nathonatha Bala** - diurnal/nocturnal strength
  - 3.2 **Paksha Bala** - strength related to Lunar phase
  - 3.3 **Tribhaga Bala** - strength related to portions of the day/night
  - 3.4 **Varsha-Masa-Dina-Hora Bala** - strength of astrological year, month, day and hour
  - 3.5 **Yudhdha Bala** - strength caused by planetary war
  - 3.6 **Ayana Bala** - equinoctial strength
- 4. **Cheshta Bala** - motional strength
- 5. **Naisargika Bala** - natural strength
- 6. **Drig Bala** - aspectual strength

### **Shad Bala – Sthana Bala**

Sthana Bala is the strength of planetary positions. This kind of strength depends exclusively on the zodiacal positions of the planets. Other factors (like speed, Bhava cusps or aspects) are neglected in this context.

There are 5 parts of Sthana Bala. The total Sthana Bala is the sum of these 5 parts.

No.	Sthana Bala Type	Description
1	Uchcha Bala	Strength of exaltation
2	Saptavargaja Bala	Divisional strength
3	Ojhajugmariamsa Bala	Placement in odd/even Rasis and Navamsas
4	Kendradi Bala	Placement in Kendra, succedent or cadent houses
5	Drekkana Bala	Drekkana placement of planets

### **1. UCHCHA BALA**

Uchcha Bala is a measure for the distance between a planet and its exaltation point.

Each planet gets 1 Rupa in exaltation and zero in debilitation. Other positions contribute a proportional value.



**Rule:** Find out the distance between a planet and its debilitation point (max is 180). Uchcha Bala (in Virupas) will be one third of this value.

### Uchcha Bala Example

Let the Sun be in 12 Gemini. Debilitation is in 10 Libra. Distance between both points is 118 deg. So Uchcha Bala will be  $118/3 = 39.3$  Virupas.

## 2. SAPTAVARGAJA BALA

Saptavargaja Bala is the divisional strength of seven Vargas (Saptavargas). Saptavargaja Bala is similar to Saptavarga calculation, but the evaluation is different, and there is no weighted evaluation, i.e. all Vargas have the same contribution.

The seven Vargas are

- Rasi (D-1)
- Navamsa (D-9)
- Hora (D-2)
- Decanate (D-3)
- Saptamamsa (D-7)
- Dvadasamsa (D-12)
- Trimsamsa (D-30)

Each Varga placement contributes a strength according to the placement in the planet's sign.

Placement	Strength (Virupas)
Moolatrikona	45
Onw Rasi	30
Extreme friend (Adhi Mitra)	20
Friend (Mitra)	15
Neutral (Sama)	10
Enemy (Satru)	4
Extreme Enemy (Adhi Satru)	2

Theoretical maximum value for Saptavargaja Bala is  $45 \times 7 = 315$  Virupas (Planet in Moolatrikona for all Vargas).

To note:

1. Strength calculation is not the same as in Saptavarga calculation.

2. Exaltation and debilitation play no role in Saptavargaja Bala.
3. Moolatrikona placement in Varga charts is calculated according to sign position not to length (because there is no length in higher Varga charts).

There are different opinions about temporary friendship of planets. Some say that temporary friendship is always relative to Rasi placement of planets, others say that this friendship must be calculated from the underlying Varga chart

### 3. OJHAJUGMARIAMSA BALA

Ojhajugmariamsa Bala is about the placement of the planets odd/even Rasis and Navamsas.

Female planets (Moon, Venus) get 15 Virupas if they are placed in in even Rasi/Navamsa, zero otherwise.

Male planets (Sun, Mars, Jupiter) and neutral planets (Mercury, Saturn) get 15 Virupas if they are placed in in odd Rasi/Navamsa, zero otherwise.

This calculation must be made for Rasi an Navamsa chart separately, i.e. a planet can get a maximum of 30 Virupas for this kind of strength.

#### Ojhajugmariamsa Bala Example

Moon in 1 Pisces gets 15 Virupas for Rasi placement in odd sign and 15 Virupas for placement in female Navamsa (Cancer). The total Ojhajugmariamsa Bala is therefore 30 Virupas.

### 4. KENDRADI BALA

Kendradi Bala evaluates the fact that planets in angles (Kendras) are stronger than planets in succedent or cadent houses.

Each planet in angle gets full strength (60 Virupas), planets in succedent houses get 50% of strength (30 Virupas), while planets in cadent houses only get 25% (15 Virupas). There is no distinction between male and female planets etc. in this Bala type.

The table below shows the Kendradi Bala for all houses.

. 4. Kendradi BalaKendradi Bala evaluates the fact that planets in angles (Kendras) are stronger than planets in succedent or cadent houses.

Each planet in angle gets full strength (60 Virupas), planets in succedent houses get 50% of strength (30 Virupas), while planets in cadent houses only get 25% (15 Virupas). There is no distinction between male and female planets etc. in this Bala type.

The table below shows the Kendradi Bala for all houses.

Type	Houses	Strength (Virupas)
Kendra (angle)	1, 4, 7, 10	60
Panaphara (succedent)	2, 5, 8, 11	30
Apoklima (cadent)	3, 6, 9, 12	15

## 5. DREKKANA BALA

Drekkana Bala is based upon placement of planets in decanates of Rasis.

Male planets get 15 Virupas in first decanate, female planets in 2nd decanate, neutral planets in 3rd decanate. This evaluation is valid for all zodiacal signs; there is no distinction between male and female signs.

The table below shows the Drekkana Bala for Rasi positions. The degrees are the Rasi portions of the planets' lengths (e.g. Mars in 15° Leo will have Drekkana portion of 15° in the table).

Planets/Degrees	0° - 10°	10° - 20°	20° - 30°
Sun, Mars, Jupiter	15	0	0
Moon, Venus	0	15	0
Mercury, Saturn	0	0	15

## Dig Bala

Dig Bala is the strength of planetary directions, i.e. their position relative to the angles of the chart.

## Signification

Digbala has high influence on the effects of the planets.

1. Planets with high Digbala will have auspicious effects in the direction of their strength.
2. Planets with bad Digbala will cause losses and difficulties in their direction of strength or the opposite direction.

**Remark:** It is difficult to determine the correct direction in which events will take place because there are different views of planetary directions. Digbala is the source of strength but events may take place in the directions attributed to the planets, i.e.

- Sun: east
- Saturn: west
- Mercury: north
- Mars: south

- **Jupiter: north-east**
- **Rahu: south-west**
- **Moon: north-west**
- **Venus: north-east**

## Calculation

Each planet has directional strength in an angle of the chart. These points of strength are: the cusp of 1st house (Ascendant), 7th house (Descendant), 4th house (Nadir, Imum Coeli) or 10th house (Meridian, Medium Coeli).

Sun and Mars are strong in the 10th, Jupiter and Mercury in the Ascendant, Moon and Venus in the 4th and Saturn in the 7th.

Dig Bala of a planet is the distance between his position and the corresponding point of minimum strength (in Virupas). Values greater than  $180^\circ$  or 60 Virupas must be deducted from  $360^\circ$  resp. 120 Virupas, so the Dig Bala of a planet must be between zero and 60 Virupas.

The table below shows the strongest and weakest points of Dig Bala for the planets.

Planets	Strongest	Weakest
Sun, Mars	Meridian	Nadir
Mercury, Jupiter	Ascendant	Descendant
Moon, Venus	Nadir	Meridian
Saturn	Descendant	Ascendant

## Examples

1. Let Moon be in  $3^\circ$  Taurus and Meridian in  $17^\circ$  Cancer. Dig Bala of the Moon is therefore  $digbala = (97^\circ - 33^\circ) / 3 = 64/3 = 21 \text{ Virupas}$

2. Let Sun be in  $12^\circ$  Capricorn and Ascendant in  $23^\circ$  Cancer. Dig Bala of the Sun must be calculated from the Descendant i.e.  $23^\circ$  Capricorn

$$digbala = (293^\circ - 272^\circ) / 3 = 21/3 = 7 \text{ Virupas}$$

## Shad Bala – Kala Bala

Kala Bala is the temporal strength the planets, i.e. it is a collection of different sources of strength at the time of birth.

Kala Bala consists of 6 parts.

No.	Kala Bala Type	Description
1	Nathonatha Bala	Diurnal/nocturnal strength
2	Paksha Bala	Strength related to Lunar phase
3	Tribhaga Bala	Related to portions of the day/night
4	Varsha-Masa-Dina-Hora Bala	Astrological year (Varsha), month (Masa), day (Dina) and hour (Hora)
5	Yudhdha Bala	Strength caused by planetary war
6	Ayana Bala	Equinoctial strength. Some see Ayana Bala as a separate source of strength.

## 1. NATHONATHA BALA

Nathonatha Bala relates to diurnal resp. nocturnal strength of the planets.

- The Moon, Mars and Saturn are strong in the night and weak in the daytime.
- The Sun, Jupiter and Venus are strong in the daytime, weak in the night.
- Mercury has always maximum strength.

### Calculation

## 2. PAKSHA BALA

Paksha Bala is related to Lunar phase at the time of birth. Benefics get high Pakasha Bala near Full Moon, low Bala near New Moon. Reverse for malefics.

### Calculation

Paksha Bala in Virupas depends on the angle between Moon and Sun. The formula is  

$$pakshabala = (moon - sun) / 3$$

The Bala must be deducted from 120 if the value exceeds 60.

This method yields a small value if birth takes place near New Moon (irrespective of placement before/after New Moon). Birth near Full Moon will result in high Paksha Bala (~60). Birth near Half Moon will have 30 Virupas.

This method is extended to all planets in Paksha Bala. Benefic planets (Jupiter, Venus) get Paksha Bala Virupas according to this method.

The method of calculation is reverse for malefics (Sun, Mars, Saturn) i. e. the value must be deducted from 60.

The Moon is benefic if birth takes place in the bright half of the month, i.e. birth is between New Moon and Full Moon. Reversely Moon is malefic for birth in the dark half of the month (between Full Moon and New Moon).

Mercury is regarded as malefic if conjunct with a malefic, benefic otherwise.

### 3. TRIBHAGA BALA

Tribhaga Bala is about portions of the day/night at the time of birth.

Each portion of the day resp. night has a lord as its ruler. The lord of the birth time will get full strength (60 Virupas). See table.

Day/Night	Part	Lord
Day	1	Mercury
Day	2	Sun
Day	3	Saturn
Night	1	Moon
Night	2	Venus
Night	3	Mars

Jupiter always gets 60 Virupas, i.e. each chart will have two planets with 60 Virupas Tribhaga Bala: the lord of birth time and Jupiter. Other planets will have nil Tribhaga Bala.

### 4. VARSHA-MASA-DINA-HORA BALA

This Bala is about the astrological year, month, day and hour in which birth takes place.

Astrological fundamentals and calculation of this Bala are described in the Hora Section.

The strength of this Bala are

- The lord of Varsha (year) gets 15 Virupas.
- The lord of Masa (month) gets 30 Virupas.
- The lord of Dina (day) gets 45 Virupas.
- The lord of Hora (hour) gets 60 Virupas.

### 5. YUDHDHA BALA

Yudhdha Bala is about planetary war. Planetary war takes place if 2 planets (Mars ... Saturn) are within one degree of each other.

#### Shad Bala – Ayana Bala:

Ayana Bala plays a singular role in Shadbala calculation. Some see it as a part of Kala Bala, others see Ayana Bala as a separate source of strength.

Ayana Bala is identical to Cheshta Bala for the Sun (the Sun has no own Cheshta Bala because he is always in *Sama* motion).

## Signification

Ayana Bala depends upon declination and the tropical zodiac, i.e. Ayanamsa must be neglected. Ayana Bala is the only source for evaluation of this planetary property. Moon and Saturn are strong with southern declination; Sun, Mars, Jupiter and Venus in the north.

Mercury plays a special role in so far as it is strong with northern as well as southern declination. So Mercury is again the most neutral planet.

All planets (including Mercury) have medium Ayana Bala near the equinoxes.

## Calculation

Ayana Bala depends upon the declination of the planets resp. their tropical length (which is nearly the same, see below). It is important to remember that Ayanamsa must be added to the planetary lengths in Ayana Bala calculation.

The planets form 3 groups, each of them having their own rules for Ayana Bala calculation. All planets have 50% Ayana Bala strength (30 Virupas) in the equinoxes (0 Aries and 0 Libra).

The specific rules are

1. The Moon and Saturn have maximum Ayana Bala (60 Virupas) near the point 0 Capricorn, zero in 0 Cancer.
2. The Sun, Mars, Jupiter and Venus have maximum Ayana Bala near the point 0 Cancer, zero in 0 Capricorn.
3. Mercury has maximum Ayana Bala near 0 Cancer and 0 Capricorn.

## KRANTI BASED CALCULATION

Kranti is the declination of a planet relative to the celestial equator. A planet in the equinox has Kranti zero while a planet near the point 0 Capricorn or 0 Cancer has maximum Kranti (which is about 23:27 deg).

The rule for Ayana Bala calculation is

$$ayanabala = 30 * (eps \pm kranti) / eps = 1.2793 * (eps \pm kranti)$$

where eps is the obliquity of the ecliptic (23:27). The rules for addition/subtraction of the Kranti value are

- **Moon and Saturn:** the value must be added for southern Kranti, deducted for northern Kranti.
- **Sun, Mars, Jupiter and Venus:** the value must be added for northern Kranti, deducted for southern Kranti.
- **Mercury:** the value must be added for northern and southern Kranti.

## PARASARA'S METHOD

The second method is described by Parasara in chapter 27 (15-17) of Hora Shastra.

Find out the tropical length of a planet i.e. add Ayanamsa to its length. Calculate the distance from the nearest equinoxe. This value must be between 0 and 90. There are 3 Khandas (portions) for 3 possible Rasis: 45 (1st sign), 33 (2nd sign) and 12 (3rd sign).

### Khanda Rules

1.) Planets within the 1st sign get the proportional strength according to their length in that sign (Khanda 45).

**Example:** A planet in 10° Pisces has distance 20° from equinoxe (0° Aries) and will get a value of  $20/30 * 45 = 30$ .

2.) Planets in the 2nd sign (30°-60°) will get the Khanda of 45 plus proportional value (of 33) for their length in the 2nd sign.

**Example:** a planet in 10° Scorpio has distance of 40° from equinoxe. So the value is  $45 + 10/30 * 33 = 56$ .

3.) Planets in the 3rd sign (60° - 90°) get a value of 78 (=45+33) plus the portion of the Khanda value (12).

**Example:** a planet in 15° Cancer has distance 75° from equinoxe. The total value will be  $78 + 15/30 * 12 = 84$ .

The result must be between 0-90. Planets near the equinoxes get a small value (near 0); planets near 0°Cancer or 0°Capricorn get a high value (near 90).

### Rules for Specific Planets

Moon and Saturn get in addition 90 degrees if they are posited between Libra and Pisces. The value must be deducted from 90 if their position is between Aries and Virgo.

Same vice versa for Sun, Mars, Jupiter and Venus i.e. 90 must be added for for positions between Aries and Virgo; the value must be deducted from 90 for Libra to Pisces.

For Mercury 90 must always be added.



The result must be divided by 3 to get Ayana Bala in Virupas. The value must be between 0 and 60 Virupas.

## LENGTH BASED CALCULATION

This method doesn't use the declination of the planets but is only based upon their tropical length. The results are almost identical to the above described method's results.

The calculation rule is

$$ayanabala = 30 * ( 1 + \text{abs}(\sin(\text{len})) )$$

where len is the tropical length of the corresponding planet/luminary.

The rules for addition/subtraction are the same as above.

### Example

Take May 1st 1990 0:00 UT as example. Length must be Sayana (without Ayanamsa); declination must be relative to the equator (not to the ecliptic).

The table shows that the results are quite similar; the tolerance is within 2 Virupas.

Planet	Length	Declination	Method 1	Method 2	Method 3
Sun	10°22 Taurus	14°56 N	49.1	48.8	49.4
Moon	29°55 Cancer	21°12 N	4.2	3.9	4.0
Mars	07°32 Pisces	10°12 S	17.0	18.8	18.5
Mercury	15°05 Taurus	17°36 N	52.5	50.5	51.2
Jupiter	06°57 Cancer	23°23 N	59.9	59.1	59.8
Venus	26°28 Pisces	02°29 S	26.8	28.2	28.2
Saturn	25°20 Capricorn	20°54 S	56.7	56.6	57.1

### Shad Bala – Chesta Vala

Cheshta Bala is the strength of planetary motions.

This kind of strength applies only to the planets, not to the luminaries. The Cheshta Bala of the Sun is identical to his Ayana Bala; Cheshta Bala of the Moon is her Paksha Bala.

The five planets (Mars ... Saturn) may have 8 different types of motion. They can be in direct motion (slow, normal or accelerated), be stationary or retrograde. Another

kind of motion is the introgression into the next/previous sign of the zodiac in accelerated of retrograde motion.

### RETROGRADE MOTION

Retrograde Planets are very strong according to Cheshta Bala. A retrograde planet is powerfull and gets the full Cheshta Bala (i.e. 60 Virupas). This kind of motion is called Vakra.

Another kind of retrograde motion is Anuvakra. A planet is in Anuvakra motion if he is retrograde and enters the previous sign in his retrograde motion. Anuvakra planets get 50% of strength (30 Virupas).

### STATIONARY PLANETS

A planet is stationary if he he is devoid of motion. This happens if the motion is changing from direct to retrograde or vice versa. Stationary planets get a strength of 25% i.e. 15 Virupas. This kind of motion is called Vikala.

### DIRECT MOTION

There are 5 different kinds of direct motion described in Hora Shastra.

The motion is called Mandatara if the speed is slow. Mandatara motion gets 25% of strength (15 Virupas).

The motion is called Manda if the speed is medium. Manda motion gets 50% of strength (30 Virupas).

Normal motion is called Sama. A planet is in Sama motion if his speed is near the average. Sama motion gets 7.5 Virupas and is the weakest of all motions.

Fast direct motion is called Chara. Chara planets get 75% of strength (45 Virupas).

A special Chara motion is Atichara. A planet is in Atichara motion if he is in Chara and enters the next sign of the zodiac. Atichara planets get 50% of strength (30 Virupas).

Motion	Virupas	Speed (Percent)	Remark
Vakra	60	< 0	Must not enter previous sign
Anuvakra	30	< 0	Like Vakra. Planet enters previous sign in retrograde motion
Vikala	15	< 10% of average speed	-
Mandatara	15	Between 10% and 50% of average speed	-
Manda	30	Between 50% and 100% of average speed	-

<b>Sama</b>	<b>7.5</b>	<b>Between 100% and 150% of average speed</b>	<b>-</b>
<b>Chara</b>	<b>45</b>	<b>&gt; 150% of average speed</b>	<b>Must not enter next sign</b>
<b>Atichara</b>	<b>30</b>	<b>&gt; 150% of average speed</b>	<b>Like Chara. Planet enters next sign in direct motion</b>

**Shad Bala** - Naisargika Bala Naisargika Bala is the natural strength of the planets. This strength does not depend on the specific chart but is fixed for all charts.

**Signification** Planets with nearly identical Shadbala can be evaluated by their Naisargika Bala, i.e. the planet with higher Naisargika Bala can be regarded as stronger.

### **Calculation**

The seven bodies are ordered by their luminosity and get relative strength according to their position in that order. Sun has the highest luminosity, Saturn is the darkest planet; other planets get portions of 1/7 Rupa according to their position in that order.

<b>Position</b>	<b>Body</b>	<b>Strength (Rupas)</b>	<b>Virupas</b>
<b>1</b>	<b>Sun</b>	<b>7/7</b>	<b>60</b>
<b>2</b>	<b>Moon</b>	<b>6/7</b>	<b>51.4</b>
<b>3</b>	<b>Venus</b>	<b>5/7</b>	<b>42.9</b>
<b>4</b>	<b>Jupiter</b>	<b>4/7</b>	<b>34.3</b>
<b>5</b>	<b>Mercury</b>	<b>3/7</b>	<b>25.7</b>
<b>6</b>	<b>Mars</b>	<b>2/7</b>	<b>17.1</b>
<b>7</b>	<b>Saturn</b>	<b>1/7</b>	<b>8.6</b>

### **Shad Bala - Bala Summary**

Strength and weakness of the planets depend upon their net Bala strength i.e. the sum of the Balas. The net strength is important for the judgement of the effects during Dasas and transits.

Planets with high net Bala will have strong effects. These effects will be auspicious in most cases. But strong planets can also have strong inauspicious effects, especially Saturn and Mars. Planets with low net Bala will prove inauspicious or harmless.

### **Shadbala Requirements**

Strength and weakness of planets depend upon their total Shadbala. Planets are considered to be strong if they meet the minimum Shadbala requirements mentioned in Hora Shastra. The values are

<b>Planet</b>	<b>Required (Rupas)</b>	<b>Virupas</b>
<b>Sun</b>	<b>6.5</b>	<b>390</b>
<b>Moon</b>	<b>6.0</b>	<b>360</b>
<b>Mars</b>	<b>5.0</b>	<b>300</b>
<b>Mercury</b>	<b>7.0</b>	<b>420</b>
<b>Jupiter</b>	<b>6.5</b>	<b>390</b>
<b>Venus</b>	<b>5.5</b>	<b>330</b>
<b>Saturn</b>	<b>5</b>	<b>300</b>

A planet that has at least the required Shadbala Pinda is considered to be strong and will show favourable results. Nevertheless malefics like Saturn or Mars can give problems and miseries, too.

#### Requirements for Individual Shadbala Types

There is another Shadbala requirement template that is based upon individual requirements for different types of Sub-Balas. This approach can be used as an alternative method for judgement of strength, even if the requirements mentioned above do not match. Planets are arranged in groups. The corresponding planet must match all the requirements in order to be considered as strong.

The table shows the required Balas in Virupas.

Planets	Sthana Bala	Dig Bala	Kala Bala	Cheshta Bala	Ayana Bala
Sun, Jupiter, Mercury	165	35	50	112	30
Moon, Venus	133	50	30	100	40
Mars, Saturn	96	30	40	67	20

### 9. USE OF SHADBALA

The individual elements of the shadbala show different aspects in our life. They are as follows:

1. Sthana Bala: This planet is the giver of position and status. This also shows which positions are most auspicious for us and where shall we be most comfortable.
2. Dig Bala: This shows the direction which shall be good for us for growth in the career or self development.
3. Kaala Bala: This shows which time is best suitable for us for undertaking an activity.
4. Cheshta Bala: This shows what drives us, our inherent desires and purpose of our struggle in this life.
5. Naisargika Bala: This is of lesser consequence as this remains constant all through out. This is to be used in conjunction with other strengths. This indicate which planets are naturally more able to dictate their results.
6. Drik Bala: This shows which planet shall be favourable all through out in the life of native as this is based on the aspect of benefics on the planet.

Shadbalas or Six Fold strength:

The planets acquire strength from six (6) sources, called Shadbalas, by virtue of occupation in the horoscope. They are:

#### 1. Positional or Sthanabala:-

A planet gets strength by virtue of its position in a rasi which happens to be the planet's exaltation, own, moolatrikona (trine) friendly or Swavarga (own six fold division) in the Shadvargas.

#### 2. Digbala (Directional Strength):

-Jupiter and Mercury are powerful and strong in East.

-Sun and Mars are powerful and strong in North.

**-Saturn is powerful and strong in the West.**

**-Venus and Moon are strong and powerful in the South.**

### **3. Motional Strength (chestabala):**

This is by virtue of the position of planets in their Northern and Southern course. The association of planets also afford motional strength.

**Six (6) signs constitute Uttarayana or Northerly course of Sun:**

**-Capricorn -Aquarius -Pisces -Aries -Taurus -Gemini**

The Sun and Moon are strong in these signs by virtue of motional strength. Retrograde Mars, Mercury, Jupiter, Venus and Saturn will have motional strength. These planets in conjunction with the full Moon are strong. Jupiter, Venus, Mercury and Saturn in conjunction with Mars get Motional strength; when they occupy the succeeding constellation to that occupied by Mars.

### **4. Temporal strength: (KALABALA):**

Planets get strength and power by virtue of the time of birth. For a person born during the night time, the Moon, Mars and Saturn are powerful. So they are planets of nocturnal strength. The planets having diurnal strength are the Sun, Jupiter and Venus. Hence persons born during the day time derive strength from these diurnal planets. Mercury is both diurnal and nocturnal and is always powerful, whether at day or night time.

Malefics i.e. Sun, Mars, Saturn are powerful during the dark half or Krishna Paksha; while benefics i.e. Moon, Jupiter, Venus and Mercury are powerful during the bright half or Sukla Paksha.

<b>Planet</b>	<b>Powerful on which day</b>	<b>Powerful during which part of day/night</b>
<b>Sun</b>	<b>Sunday</b>	<b>Noon</b>
<b>Moon</b>	<b>Monday</b>	<b>First half of night</b>
<b>Mars</b>	<b>Tuesday</b>	<b>Last quarter of night</b>
<b>Mercury</b>	<b>Wednesday</b>	<b>Morning</b>
<b>Jupiter</b>	<b>Thursday</b>	<b>Throughout day</b>
<b>Venus</b>	<b>Friday</b>	<b>At night</b>
<b>Saturn</b>	<b>Saturday</b>	<b>In evening</b>

### **5. Aspect strength or drugbala: .**

Drugbala or 'aspect strength' is the result of the aspects of planets. A house or a planet in a house which is aspected by another planet gets or lose its strength. The aspect of a benefic planet enhances strength of the aspected planet or house while a malefic reduces strength. All planets aspect the 7th house.

**These special aspects are more powerful than the 7th house aspect:**

Saturn	aspects 3rd and 10th houses
Jupiter	aspects 5th and 9th houses
Mars	aspects 4th and 8th houses

#### 6. Naisargikabala or Natural strength:

Planets have certain natural strength, irrespective of position. In the order of strengths, the planets can be arranged as: Sun, Moon, Venus, Jupiter, Mercury, Mars and Saturn. Strength is measured in rupas or 'intensities'. They are:

Sun	30	Moon	16	Venus	12	Jupiter	10
Mercury	8	Mars	6	Saturn	1		

#### Over-lapping or Ascendant or over Lording

Full Moon, Saturn, Ketu and Jupiter over lap, over lord certain houses from their location. This is called Aschadana. The effect of the over lording planet on the over lorded house and planet also should be taken into consideration. It is almost like the aspecting.

-Full Moon|Saturn|Ketu: over-lap or lord over 2nd and 12th houses from their location i.e. on either side

-Jupiter:lords over 3rd and 11th houses from its location.

There are ten (10) states of planets based on their location and conjunction etc. They have to be taken into consideration for assessing strength of a planet and its effect in the horoscope.

The ten (10) states of existence are:

#### 1.) Exaltation or deeptha:

A planet in its exaltation tends to be benefic, even when it should otherwise be a malefic according to other situations in the horoscope. When a person is in a joyous mood like having just married his loved woman, tends to be soft, forgiving and even offer sweets to his bitter and hateful enemy in that jolly mood. Same is the case with the planets in their exaltation and give gains, wealth, status, favours from the government, name and fame etc.

#### 2.) Own Rasi or Swasta:

Planet in his own Rasi feels secure, contented and hospitable. Hence bestows wealth, happiness, respectability, position and children.

#### 3.) Rasi of a friend or Mudita:

Being in the house of a friend, enjoys hospitality and comforts.

Hence a planet in its friend's rasi gives happiness, good clothing, and interest in fine arts.

#### 4.) Friendly Rasi or Friendly Navamsa or Santa:

Almost same as Mudita

#### 5.) Retrogression or Sakta:

A planet in retrogression becomes powerful as it revisits the same house/sign. A retrograde planet gives courage, success, wealth, fame etc. A planet in its exalted sign or Moolatrikona is powerless when in retrogression; while becomes powerful in its debilitated sign.

#### 6.) In an Inimical House or Deena:

When a person resides in this enemies house, he loses all his freedom, comfort and happiness. So naturally will be troubled and humiliated. Same is the case with planets also. Deena state of a planet causes envy, worry, sickness, humiliation, nervousness and the like.

#### 7.) Combustion or Vikala:

When any planet is within  $8\hat{A}^\circ$  from the Sun ,except Mercury, the planet is said to be in a state of combustion. Its rays are burnt away by the rays of the Sun. Such a state causes disease, loss of near and dear ones, deformity and humiliation.

#### 8.) Debilitation or Khala:

When a person is in a very humble circumstances and in a very helpless state, he tends to be envious, hateful, quarrelsome etc. Likewise, a planet in its debilitated Sign becomes powerless to do any good. On the other hand give losses, troubles, quarrels with near and dear ones, loss of position, evil thoughts and bad company and the like. A malefic planet in debilitation cause less harm than a benefic planet. A retrograde (Rx or R) planet in its debilitation sign will become powerful to do good.

#### 9.) Acceleration or Bheeta:

Planets move some times faster than their normal acceleration. Such a state is called acceleration. It is presumed that the planet is in fear or bheeti. A person in fear will run for safety, adopting dilatory methods and forgoing many things. Same case with planets also. A planet in acceleration causes enemies, troubles, losses, dirty habits or residence away from native place; in the company of menials.

#### 10.) Situation in the Last part of a Sign or Peeditha:

A planet in the last Navamsa of a sign is in the process of entering the next sign. This is transitory position of the planet. When a person is about to leave his residence and village to go to a new place, he will be troubled with clearing all his debts, obligations, etc. and thus will be in a state of harassment or Peeditha. Same case with planets also. A planet in Peeditha stage causes troubles, civil and criminal legal-actions, quarrels, inclination towards theft or pilferage etc.

#### Yoga:

There are 27 Yogas. The Yoga at birth is calculated by adding the sign and longitude of the Moon and Sun. If it is more than 11 signs (Aries being Zero) 12 should be deducted from it and the Yoga corresponding to the sign and longitude should be read like this example:

5S     $11^\circ 08'$     Sun

OS     $28^\circ 16'$     Moon

6S 09° 24'

or 15th Yoga or Vajra Yoga

Vishtambha, Vyatipath, Sula, Vijra, AtigandaVyaghata, 1st half of Parigha, Vydhruiti Yogas are inauspicious.

XX

### DIVISIONAL CHARTS OR VARGAS

The material incorporated in the Divisional Charts has been incorporated mainly from:

- a) Shadvaraga by Shri Krishna Kumar
- b) Basic Text Book on Astrology by Prof. G.B. Forbes
- c) Divisional Harmonic Charts by Barbara Pijan Lama
- d) Artocles by Mr. Sanjay Rath
- e) Various other varticles from text books and the website
- f) Books by Chandulal S. Patel

Kalyana Varma has said that without divisional charts, one cannot take a step forward in astrology. It illuminates a bhava where darkness prevails and enables the astrologer to examine bhava specific queries in its minutest detail.

Divisional charts are the keys to understanding horoscopes as they unlock that hidden door which refuses to open, even after the astrologer has examined the entire spectrum of variables for analyzing a bhava. So once a bhava has been put under the gaze, and its rashi and the planets housing it and aspecting it, its lord and its dispositor, its strengths and its Navamsa, its karakas and yogas, and drishtis, have all been inspected from every possible angle, and yet clarity is not achieved, divisional charts come to the fore to dispel the clouds of obscurity.

V. S. Apte, in Practical Sanskrit- English Dictionary tells us that the meaning of:

A) Varga are: subdivision, class, category, section, or group b) mathematical square power 3) strength.

B) Amsa are: the shoulder, shoulder-blade; corner of a quadrangle, the two shoulders or angles of an altar, a Portion or share, one who excludes or removes or averts, a separate division, class, set, multitude of similar things (animate or inanimate), group, company, family, party, side any series or group of words classified together, a class or series of consonants in the alphabet ... (7 such classes: Guttural; Palatals; Cerebrals; Dentals; Labials; Semivowels; Sibilants; and the aspirate h.), everything comprehended under any department or head, everything included under a category, province or sphere of., a section, chapter, division of a book, (in alg.) the square of a number, strength.



## 1. Divisional strength of a planet:

A planet attains strength when it is

- a) exalted
- b) in its own moolatrikona
- c) in own sign
- d) in a friend's sign.

Planets are considered strong when they are :

- a) in Kendra (cardinal points)
- b) in Trikona (Tine)
- c) are associated with Kendra or trine lords
- d) associated or aspected by a natural or functional benefic planet in divisional chart.

These planets are capable of giving good results to the native during their main or sub-periods (mahadasa or antar dasa period).

In Indian Astrology the power of the Planet is calculated based on its position in 16 different divisions called "Shodasha Varga". There are 4 groups of these Varga as follows:

- Shadvarga
- Saptavarga
- Dashavarga
- Shodashavarga

## 2. Shadvarga - 6 Divisions

Shadvarga consist of Kshetra, Hora, Dreshkan, Saptamansh, Navamansha & Dwadashansha.

- a) Kshetra ( $30^0$ ) - Indicates the actual position of the planet which is calculated from Ephemeris and the Longitude, Latitude of Birth Location. Kshetra Kundali is nothing but the Janma Lagna Kundali.
- b) Hora ( $15^0$ )- (Finance) indicates the financial gains & financial position of a person. Every sign is divided in 2 parts of  $15^0$  each. First part ( $0^0$  -  $15^0$ ) is called as Ravi (Sun) Hora & the 2<sup>nd</sup> part ( $15^0$  -  $30^0$ ) is called as Chandra (Moon) Hora.
- c) Dreshkan ( $10^0$ ) -(Brothers & Sisters) indicates relations with siblings (brothers/sisters) Every sign is split in 3 equal parts of  $10^0$  First Dreshkan ( $0^0$  -  $10^0$ ) belongs to the same sign as Kshetra, 2<sup>nd</sup> Dreshkan ( $10^0$  -  $20^0$ ) belongs to the 5<sup>th</sup> sign

from the Kshetra & the 3<sup>rd</sup> Dreshkan (20° - 30°) belongs to the 9<sup>th</sup> sign from the Kshetra.

- d) Saptamansh – 7 parts of (30/7°) – (Children) indicates the relations with the children.
- e) Navamansh – 9 parts of (3° 20') – (Married Life & Power of the Planets) indicates the overall married life & the strength of the Planets in the horoscope.
- f) Dwadashansha - 12 parts of (2° 30') – (Parents) – indicates the relations with the parents.

3. Saptavarga - (7 Divisions)

Saptavarga consist of Kshetra, Hora, Dreshkan, Saptamansh, Navamansh, Dwadashansha & Trishansha.

- g) Trishansha – 30 parts – indicates Health, Diseases, Calamities, tragedies etc...

4. Dashavarga - 10 Divisions

Dashavarga consist of Kshetra, Hora, Dreshkan, Saptamansh, Navamansh, Dwadashansha & Trishansha, Dashansha, Shodashansha & Shashthyansha.

- h) Dashansha – 10 parts of (3°) each – Major gains – indicates big financial gains in life.
- i) Shodashansha – 16 parts – General Pleasure & Sorrow in life, Vehicles a person can own or enjoy.
- j) Shashthyansha – 60 parts – indicates general condition of the person.

5. Shodashavarga - 16 Divisions

Shodashavarga consist of Kshetra, Hora, Dreshkan, Saptamansh, Navamansh, Dwadashansh, Trishansh, Dashansha, Shodashansha, Shashthyansha, Chaturthansha, Vishansha, Chaturvishansha, Bhansha, Khavedansha, Akshavedansha.

- k) Chaturthansha – 4 parts – indicates bhagya (fate) of the person.
- l) Vishansha – 20 parts – indicates the inclination of person towards God, Upasana, Adhyatma etc...
- m) Chaturvishansha – 5 parts – indicates the education of a person, art/skills of a person.

- n) **Bhansha – Balabal – indicates overall strength of horoscope.**
- o) **Khavedansha – indicates general good & bad things in life (Shubha Ashubha Ghatana)**
- p) **Akshavedansha – 45 parts – indicates General Status & well being of the person**

**6.) READING A DIVISIONAL CHART.**

- a) **Lagnesh of a Varga is called Vargesh\_(Ascendant Lord)**
- b) **The Ascendant of the natal (rasi) chart) reveals the basic nature, physical and psychological structure of the native also his strength and weakness.**
- c) **Each varga or divisional chart is controlled by a significator and is called the varaga karak . This karak controls the divisional chart and plays an important role in the field of life of the native.**
- d) **If Lagnesh, Vargesh and Karak are placed in good houses of a varga kundali, that native would get good results in respect of matters pertaining to that divisional chart.**
- e) **For assessing better results , it is also necessary to study:**
  - i) **the significator planets in the natal chart and their positions in the divisional chart.**
  - ii) **the position of the divisional lord (vargesh) in the natal or rasi chart.**
- f) **If the divisional lord, natural significator and natal lord occupy a good house (Kendra, trikona, 2<sup>nd</sup> or 11<sup>th</sup> house) in the natal (rasi) chart, the person would enjoy good results in respect of matters pertaining to that divisional chart.**
- g) **A planet placed in 1, 4, 5, 7, 9, 10 and 11<sup>th</sup> house of a divisional chart gives auspicious results.**
- h) **A planet in 2<sup>nd</sup> house gives good results in cse of financial matters but could be bad in matters of family relations since it is 8<sup>th</sup> from the 7<sup>th</sup> house (spouse's family).**
- i) **Planets acquiring directional strength (digbali grahas) in a divisional chart become auspicious and are capable of giving good results. The table below shows the strength of planets in various houses.**

Planets	Houses of Full strength	Houses of half strength	Houses of zero strength
<b>Mercury &amp; Jupiter</b>	<b>1<sup>st</sup> house</b>	<b>4<sup>th</sup> &amp; 10<sup>th</sup> house</b>	<b>7<sup>th</sup> house</b>
<b>Moon &amp; Venus</b>	<b>4<sup>th</sup> house</b>	<b>1<sup>st</sup> &amp; 7<sup>th</sup> house</b>	<b>10<sup>th</sup> house</b>

<b>Saturn</b>	<b>7<sup>th</sup> house</b>	<b>4<sup>th</sup> &amp; 10<sup>th</sup> house</b>	<b>1<sup>st</sup> house</b>
<b>Sun and Mars</b>	<b>10<sup>th</sup> house</b>	<b>1<sup>st</sup> and 7<sup>th</sup></b>	<b>4<sup>th</sup> house</b>

j) Planets posited in 3, 6, 8 and 12 houses or associated with their lords, namely 3<sup>rd</sup> lord, 6<sup>th</sup> lord, 8<sup>th</sup> lord and 12<sup>th</sup> lord in a divisional chart are normally bad and tend to give bad or evil effects regarding the matter of that divisional chart. The exception is that of Saturn in 8<sup>th</sup> house, Mars in 6<sup>th</sup> house and Venus in the 12<sup>th</sup> house.

k) Placement of the rasi lord, vargash or malefic planets (Sun, Mars, Saturn, Rahu & Ketuu) in 3, 6, 10, 11 (upachaya houses) or natural functional malefic planets (lords of 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup>) in these houses help the native to make progress in life.

l) Planets posited in good houses of the divisional charts, though weak, ill-placed or functionally malefic in the natal or rasi chart, reduce their malefic tendencies and could give good results.

m) Strong and benefic planets in natal (D-1 chart) if ill-placed, weak, debilitated or conjunct with an enemy or natural malefic planet in the divisional chart would not give the desired results during their main or sub-periods in matters pertaining to the divisional chart.

n) A planet occupying the same sign in both the natal (D-1) and divisional chart becomes virgotatam. This is an excellent combination and gives good result.

## 7. D-2 DIVISIONAL CHART OR THE HORA CHART

Hora is half of a sign. When a sign of 30° is divided into two halves, then we get 2 divisions of 15° each. In an odd sign (1, 3, 5, 7, 9, 11) the ruler of the first hora is the Sun and ruler of the 2<sup>nd</sup> hora is the Moon. Similarly, in an even sign (2, 4, 6, 8, 10 and 12) the ruler of the 1<sup>st</sup> hora is the Moon and the ruler of the 2<sup>nd</sup> hora is the Sun.

<b>Hora</b>	<b>Odd sign (1,3,5,7,9,11)</b>	<b>Even sign(2,4,6,8,10,12)</b>
<b>First half 0°-15°</b>	<b>5 Sun</b>	<b>4 Moon</b>
<b>Second half 15°-30°</b>	<b>4 Moon</b>	<b>5 Sun</b>

Hora is the extension of the second house indicating wealth, face, complexion, nature and behaviour and relationship with other members of the family.

There is a school of thought that believes that the first hora of all signs are benefic and are called “Dev Horas”.

Sage Parashar in his “Hora Shastra” states: If the Hora Ascendant Lord is the Sun it indicates that the native has come from the land of deities, is ambitious, spiritual, skilled worker and a born leader. Some believe that the native does not belong to the Human Race and has come to perform good virtuous and religious deeds and increases his merits on this earthly sojourn.

If the Hora lagna belongs to Moon then the native has come from his forefather's world or that a family member has taken rebirth and has come to either repay or recover some debts from his parents as Moon represents the mind, nectar and forefathers.

If natural malefics occupy the hora ascendant of the Sun the native would be bold, aggressive, courageous, determined, ruthless and rich. Benefic planets in the Sun's hora would become less benefic.

If natural benefics occupy the Hora lagna the native would be intelligent, genius, humble, loving, sympathetic, helpful co-operative and dedicated worker with a high sense of duty. Malefic planets when posited in Moon's hora would lose their evil effects.

The D 2 chart is different from all other charts since it has only two houses and not twelve. One is ruled by the Sun (the Atma or super ego) and the other one is ruled by the Moon (emotions, feelings of the heart, sympathy and desires). The planets in the Sun's hora denote the much needed energy gained or acquired by the native to fulfill the needs while the planets in the Moon's hora show the inner desire and perceived needs.

**D/2 chart or Dhana Bhava :** "Field of Psychic Expectation for Matters of Wealth" In the matter of increased hoarding - savings - wealth:

1. To determine the prognosis for Gain of Wealth, look first (of course) to all the effects upon labha bhava [the 11th house of gain] itself.
2. The house which defines and energizes "gainfulness" sits in 3/11 angle to the gainfulness-house: it is dhana bhava, the 2nd house of food-wealth.
3. Clearly, producing income is one of the central goals of the wealth house.
4. Examine dhana bhava in the radix. Will the radix 2nd house generate the community support (11) and personal courage (3) necessary to realize its goals?
5. Outcome depends on the relationship between the 3/11 houses, their rulers and their occupants.
6. Once the radix 3/11 relationship is established, look for confirmation of the "fruits" of the 2nd house in the D-2 divisional chart: "Hora" The Hora reveals fine detail of how the "results" of dhana bhava manifest.
7. The central result of wealth being income, we gain from Hora (presuming an accurate birth time) a confirming level of detail regarding gainfulness, which amounts to whether society is in general for one or against one!

## 8. D/3 DIVISIONAL CHART OR THE DREKKANA/DRESHKANA CHART

Barbara Pijan Lama says that the D-3 varga now commonly called 'drekkana' was probably originally called the 'dreshkhamsha', but may have changed over time, by analogy, to match the Greek term dekka. This process happens in all languages.

**The definition of a Decanate or Drekkana:** A decanate ( Drekkana in Sanskrit ) is 1/3 rd of a house. The 30 degrees Sign divided by 3 is a decanate .The first Drekkana is, therefore, 0 to 10 degrees, the second decanate is 10 to 20 degrees & the third decanate is 20 to 30 degrees. Since each Sign has 3 decanates, there are 36 decanates in all.

Decanates are another technique that can be employed to delineate the finer points of an individuals character. The first decanate of any sign is ruled by the owning planet, second decanate by the 5th lord and the third decanate by the 9th lord. For example, the first decanate of Aries is ruled by Mars, the second decanate is owned by Sun and the third decanate is owned by Jupiter.

The divisions of the decanates and the respective signs in which they fall are given in the following table:

Sign	Decanate 0' TO 10'	Decanate 10' to 20'	Decanate 20' TO 30'
Aries	Aries	Leo	Sagittarius
Taurus	Taurus	Virgo	Capricorn
Gemini	Gemini	Libra	Aquarius
Cancer	Cancer	Scorpio	Pisces
Leo	Leo	Sagittarius	Aries
Virgo	Virgo	Capricorn	Taurus
Libra	Libra	Aquarius	Gemini
Scorpio	Scorpio	Pisces	Cancer
Sagittarius	Sagittarius	Aries	Leo
Capricorn	Capricorn	Taurus	Virgo
Aquarius	Aquarius	Gemini	Libra
Pisces	Pisces	Cancer	Scorpio

G. Kumar in his article “Vedic Astrology Part 29, the 36 decanates” gives the following descriptions and interpretations of the dreskhanas.

### The decanates of Aries

The first decanate of Aries ruled by Mars. The first Drekkana of Aries represents a dark complexioned man with a white cloth round his waist, liberal minded, ready to don the garb of the Redeemer, oriented to protect, with awesome red eyes & with a lifted axe. This is a human decanate and an armed decanate.

Since the first decanate of Aries is rising, the native's fortunes are subject to vicissitudes. They will gain from marriage, property and rural industries. They are meticulous and cautious in approach. They should contain anger and Ego as these negative elements can destroy them. They are able exploit circumstances to their benefit & gain thereby.

**The second decanate of Aries ruled by the Sun. The second Drekkana of Aries is described as representing a woman with a pot belly, attired in a red cloth, horse faced, a lover of food & ornaments, single footed & thirsty. This is a female decanate**

**Since the second decanate of Aries is rising they maintain that End Justifies the Means and go all out for Wealth. They show off and people get the impression that they are richer than what they really are. They should control the base passions like Anger & envy.**

**The third decanate of Aries ruled by Jupiter. The third Drekkana of Aries represents a yellow complexioned man, festooned in cruelty, with artistic skill, a workaholic, unscrupulous, with an irate temperament, with lifted-up stick, clad in purple clothes. This is an armed decanate and human.**

**Since the third decanate of Aries is rising they have entrepreneurial ability. They generate enemies who are powerful. They become lucky in financial dealings as they combine both risk and caution. They should control their negative aspect as it can destroy them.**

### **The decanates of Taurus**

**The first decanate of Taurus ruled by Venus. The first decanate of Taurus represents a woman with torn ringlets, pot bellied, with fiery clothes, hungry & thirsty, with a penchant for gold and food. This is a female decanate and fiery.**

**As the first decanate of Taurus is rising they have heavy expenditure commensurate with income. They spend all that they have as they believe that money is for comforts. They have to take care not to get into debts. They should also control their anger. Their dependents hardly get anything.**

**The second decanate of Taurus ruled by Mercury. The second Drekkana of Taurus represents a man possessing a discriminative intellect, with good knowledge of lands, grains, houses, cows, arts, ploughing and carts, hungry, sheep faced, dirty clothes and shoulders like the hump of an ox. This is a human decanate Also an agriculturist.**

**Since the second decanate of Taurus is rising they are likely to practice thrift and be careful with their money. They follow the principle " Economy is Prudence " . The world may condemn them as misers. They miss good opportunities as they are meticulous in investing money.**

**The third decanate of Taurus ruled by Saturn. The 3rd Drekkana of Taurus represents by an elephant bodied man, with expertise in capturing deer & sheep, yellow complexioned, with mental tension supreme, white teeth, with speedy legs like that of Sarabha. This is a human decanate.**

**Since the third decanate of Taurus is rising they may not gain happiness from wealth. They may experience difficulties as age advances and the need for money becomes more. They are advised to practice thrift and be cautious as they have a tendency to give away money.**

### **The decanates of Gemini**

**The first decanate of Gemini ruled by Mercury. The First Drekkana of Gemini represents a female fond of needlework, with a beauty equalling that of Rambha or Helen, without any issues , with a penchant for ornamentation, with lifted hands & in menses. This is a female decanate.**

Since the first decanate of Gemini is rising they will be subject to dire vicissitudes. Their fortune will be influenced by women. At the age of 30 and after they will control big sums of money. They should be careful not to fall a prey to litigation.

The second decanate of Gemini ruled by Venus. The Second Drekkana of Gemini represents a man, living in garden, well armoured , with a bow, warlike, armed with weapons, face like that of a Bird and fond of play, children, ornamentation and wealth. This is a human decanate and a Bird decanate.

Since the second decanate of Gemini is rising they will shine in business and not in service. Since they spend a lot they may not save enough for old age. In spite of good IQ they may have to countenance losses. They should not allow themselves to be exploited.

The third decanate of Gemini ruled by Saturn. The 3rd Drekkana of Gemini represents a man adorned, with knowledge and expertise in Poesis, Aesthetics & Rhetoric, dancing, festooned in gems and jewellery, superbly decorated in gems, armed to the teeth, armoured with quiver and bow, & a master poet.

Since the third decanate of Gemini is rising they use their good intellect and make money. They are not likely to succeed in speculation. They may have to face litigation during their 45th or 46th year.

### The decanates of Cancer

The first decanate of Cancer ruled by Moon. The first Drekkana of Cancer represents a man, pig faced, appavelled in fruits, roots & leaves, elephant bodied residing on sandal trees in the forest, with speedy legs and horse necked. Know that this is a quadruped Drekkana. Since the first decanate of Cancer is rising they are thrifty and careful with money. They follow the principle Economy is Prudence In fact society may dub them as misers. Their wealth will be subject to dire vicissitudes.. Most probably they will gain by private enterprise.

The second decanate of Cancer ruled by Mars. The second Drekkana of Cancer represents a youthful female crowned with lotus flowers & serpents, in her first virginal blossom, inhabiting forests , crying holding a branch of a tree in a forest. Know that this is a serpentine decanate.

Since the second decanate of Cancer is rising Lady luck does not smile on them in financial matters. The very fact that they are kind & generous is a handicap to save money. They should avoid risk in investments .They may lose money due to litigation.

The third decanate of Cancer ruled by Jupiter. The third Drekkana of Cancer represents a man covered with serpents, adorned with many golden ornaments, with a face flattened, crossing the ocean in a boat in order to make his wife rich and adorned with gold and jewellery. This is a serpentine decanate, human & watery.

Since the third decanate of Cancer is rising they are careless in money matters generally. In advanced years loss of economic position and money are likely. Their fortunes are subject to dire vicissitudes. They always find it difficult to manage their financial matters.

### The decanates of Leo



**The first decanate of Leo ruled by Sun. The First Drekkana of Leo represents a creature who is a cross between vulture and a jackal, a dog and a man dressed in dirty clothes, a creature who is away from its parents, and crying. This is a human decanate, quadruped, Bird decanate & generally sorrowful.**

**Since the first decanate of Leo is rising by their merits and efforts they make money. They spend as much as they earn. They do well trading in clothes & food. They may have bouts of bad luck in their professional sphere.**

**The second decanate of Leo ruled by Jupiter. The second Drekkana of Leo represents a man resembling a horse's body, long and powerful. crowned with white garlands , appareled in clothes to make it warm, with Krishna Mriga, with a flat nose, with a leonine fierceness, with a bow in the hand . This is an armed human decanate.**

**Since the second decanate of Leo is rising their main interests are writing, literature, poetry, art, music and journalism. These areas can also become their profession. They unnecessarily earn the frown of their superiors and they suffer thereby. Moderate finances. The third decanate of Leo ruled by Mars. The 3rd Drekkana of Leo represents a man with a face that of a bear and monkey, with a monkeyish character, long beard, curbed ringlets and holding fruits, flesh & stick. This is a quadruped & an armed decanate.**

**Since the third decanate of Leo is rising they will do well in the professional sphere. Unexpected ways bring in money. They do well in intellectual fields as well as in export business. They are good at contract work**

### **The decanates of Virgo**

**The first decanate of Virgo ruled by Mercury. The First Drekkana of Virgo represents a virgin holding a pot full of flowers, appareled in dirty raiments, fond of money and clothes and going to the house of the Guru or Initiator. This is a female decanate.**

**Since the first decanate of Virgo is rising they are workaholics & earn their wealth due to hard work. They have to curb their excessive penchant for Money and the pleasures of the mundane. They have to avoid risks & avoid speculative business. Loss is likely during the latter part of their life. They may be subject to deception and fraud.**

**The second decanate of Virgo ruled by Saturn. The Second Drekkana of Virgo represents a man with a bow & a pen in the hand, dark complexioned, crowned by a cloth, always counting debit and credit, with dense hair all over the body. This is an armed decanate & a male one.**

**Since the second decanate of Virgo is rising their financial condition will be OK. If they minimize unnecessary risks they are likely to amass considerable wealth. They practice thrift and are careful in fiscal matters. Jupiter's transit of Cancer, Aquarius & Scorpio will be important fiscally.**

**The third decanate of Virgo ruled by Venus. The third Drekkana of Virgo represents a virgin, yellow complexioned, appareled majestically in a white cloth,**

with good height, holding a pot and a spoon, going to a divine place of worship in a purified state. This is a female decanate.

Since the third decanate of Virgo is rising they will be successful in the first half of life in fiscal matters. Many problems may have to be faced as wastage of money creates them. Disappointments stare them in the face. Better eschew speculation.

### **The decanates of Libra:**

The first decanate of Libra ruled by Venus, According to Yavanas, the First Drekkana of Libra, represents a man holding Scales or balances, thinking of his capital and goods, seated in a shop in the middle of the road, with expertise in weighing, and thinking to sell his goods & services. This is an urban and a male decanate.

Since the first decanate of Libra is rising money from business ventures & legal occupations will come to them. Extravagance comes to the fore & they may indulge in luxury. They have to understand that speculative ventures are generally harmful.

The second decanate of Libra ruled by Saturn

The middle Drekkana of Libra represents a vulture faced man hungry and thirsty, holding a pot which is ready to fall and thinking of his wife and children. This is a Bird decanate and human.

Since the second decanate of Libra is rising they have to prepare to face dire vicissitudes. Many feel that they have resorted to unfair methods to grab money. They can if you try make money out of literature . Beware of unnecessary expenses. They are not interested in the orthodox ways of making money. The third decanate of Libra ruled by Mercury

The third Drekkana of Libra represents a man, decked with gems, wearing golden quiver and armour and frightening the animals in the wilderness, resembling a monkey and holding in the hand fruits and flesh.

Since the third decanate of Libra is rising they have fiscal success. They have an aptitude for hotel management. They love music and the fine arts. They may have to struggle hard in early life. Their life will be marked by sudden elations.

### **The decanates of Scorpio**

The first decanate of Scorpio ruled by Mars . The First Drekkana of Scorpio represents a beautiful woman, absolutely ravishing, with ornaments, devoid of clothes, dislocated from her place of domicile, arriving from the middle of the ocean to the shore, with serpents all over her feet. This is a female and a serpentine decanate.

As the first decanate of Scorpio is rising the native may have to struggle hard in the early part of life. They work hard and become workaholics. They may amass wealth beyond the dreams of avarice when time comes. They have many sources of income. They have the courage to face powerful enemies. The second decanate of Scorpio ruled by Jupiter

The middle Drekkana of Scorpio represents a woman, big bellied, with a penchant for house and husband's happiness, with serpents all over her body, with a body which resembles a pot and a tortoise. This is a serpentine and female decanate.

As the second decanate of Scorpio is rising, the native becomes a dreamer whose dreams are not fulfilled. In fiscal matters they are not clever. They spend money when they have & adjust when they do not have.. They have to incorporate shrewdness and practical insight.

The third decanate of Scorpio ruled by Moon . The last Drekkana of Scorpio represents a being with a human face and a lion's body from neck downwards, with a flattened nose, face as big as a tortoise, frightening foxes, deers, pigs in the forest, protecting the sandalwood tree infested forest. This is a quadruped & a male decanate

Since the third decanate for Scorpio is rising the native may get some legacies. They study things in advance and are always cautious. They are quite meticulous when it comes to fiscal matters. They do not trust people. This becomes a negative quality in life.

#### The decanates of Sagittarius:

The first decanate of Sagittarius ruled by Jupiter. The First Drekkana of Sagittarius represents a man with the body of a horse and with a face human, protecting a hermitage inhabited by Rishies and protecting their articles for Yajnas. This is a human & a quadruped decanate.

As the first decanate of Sagittarius is rising, they jump into new ventures without proper study & thought. They have many sources of income. They may be involved with fraudulent associations and lose money. They are advised not to associate with such groups.

The second decanate of Sagittarius ruled by Mars. The middle Drekkana of Sagittarius represents a magnificent woman, ravishing, golden hued, seated in the Bhadrasana pose, picking up gemstones from the ocean. This is a female decanate.

Since the second decanate of Sagittarius is rising they may have to change professions. Society may consider them as rolling stones They will be subject to dire vicissitudes. They should avoid speculative tendencies. Shipping, metallurgy and transport will suit them well.

The third decanate of Sagittarius ruled by Sun . The third Drekkana of Sagittarius represents a man appareled in silken cloth and skins of deers and tigers, golden complexioned, with hair all over the face, sitting in a highly elevated posture, holding a stick in one hand. This is a human decanate and an armed one.

As the third decanate of Sagittarius is rising, they are likely to suffer in early life and improve their finances in the latter part of life. They will employ means that are not above board and make largesse. They benefit fiscally by marriage.

#### The decanates of Capricorn:

**The first decanate of Capricorn ruled by Saturn. The First Drekkana of Capricorn represents a golden hued man with a hairy face, with a fiendish & cruel face, with wicked teeth like those of a crocodile, with a pig like body & keeping nets, bandages and yokes. This is an quadruped, human and armed decanate.**

**Since the first decanate of Capricorn is rising their speculation bears fruit. Due to their intelligence and merits they will attain to wealth. They are advised to exercise caution and be careful about people and check all before dealing with them. The second decanate of Capricorn ruled by Venus**

**The second Drekkana of Capricorn represents a woman, with a penchant for clothes and searching for them, a lover of arts and highly skilled in them, beautiful eyes like lotus petals, dark complexioned and wearing ear ornaments made up of iron. This is a female decanate.**

**Since the second decanate of Capricorn is rising, they are swayed by Wealth. Their pattern of expenditure will surprise many a people They spend money not on things which are necessary but on purposes not worthwhile. They will become overgenerous in the latter half of life.**

**The third decanate of Capricorn ruled by Mercury. The last Drekkana of Capricorn represents a man, with a face of a horse, holding bows and arrows, covered with strong clothes, and bearing a pot on its shoulder full of gems. This is a human & a quadruped decanate.**

**Since the third decanate of Capricorn is rising they may lose money due to undesirable friends. The fields of Music, dancing literary work and other arts are very much suited to them. They should exercise ceaseless vigilance in money matters.**

### **The decanates of Aquarius:**

**The first decanate of Aquarius ruled by Saturn. The First Drekkana of Aquarius represents a man with a face like that of a vulture, fond of oils, wines, water and food being brought to him and searching for them, appareled in silk cloth and deer skin. This is a Bird decanate and human.**

**Since the first decanate of Aquarius is rising, they will have many sources of income. They may not feel the need for money. They will shine in politics & journalism. Obstacles due to hidden enemies & relatives are to be expected.**

**The second decanate of Aquarius ruled by Mercury. The second Drekkana of Aquarius represents a shabbily attired woman in a forest, amidst blooming trees, bearing pots on her head and dragging iron pieces in a burnt cart . This is a female decanate and a fiery decanate.**

**Since the second decanate of Aquarius is rising, they will make excess money. Hotel management and mining will enthrall them. They will indulge in luxury and extravagance. Wastage of money is to be expected. They will be partially successful in speculation.**

The third decanate of Aquarius ruled by Venus. The Third Drekkana of Aquarius indicates a dark complexioned man, with hairy ears & crowned. This man is putting medicinal leaves, gums, fruits in an iron pot and changing these constantly. This is a human decanate.

Since the third decanate of Aquarius is rising their financial condition will be in an unsettled state. Business will not be good. They will shine well in artistic jobs. Adversity is to be expected in the first half of life. Facing reversals and struggling hard becomes the order of the day.

### The decanates of Pisces:

The first decanate of Pisces ruled by Jupiter. The First Drekkana of Pisces represents a man festooned in ornaments, carrying vessels for sacrifice, holding in hand jewels, conch shells and changing them constantly because of their weight, and crossing the mighty ocean in a boat for gems for his better half. This is a human decanate and a watery one.

Since the first decanate of Pisces is rising, they get a lot of opportunities for amassing wealth. They become generous & spend all in the first half of life. In the second half they become miserly surprising everybody. Litigation may torment them.

The second decanate of Pisces ruled by Moon. The Second Drekkana of Pisces indicates a golden hued woman, surrounded by attendants galore & sailing in a boat decked with large flags, in search of the other side of the ocean. This is a watery and a female decanate.

As the second decanate of Pisces is rising they will be hale & healthy. They may have two sources of income. They will be self made. Even though they make money they will not be satisfied with it. They need more. Uncertainty prevails during the latter half.

The third decanate of Pisces ruled by Mars. The 3rd Drekkana of Pisces represents a man crying, covered with serpents and naked, in a forest, and with a mind disturbed by thieves and the enveloping fire. This is a human, fiery, serpentine and dolorous decanate. Since the third decanate of Pisces is rising in fiscal matters they will be clever & intelligent. They do not trust people and this become a big handicap. Lady Luck smiles on them in business. Be careful while signing documents. Success in investment & shares.

### Classification of Drekhana

<u>Drekhana</u>	<u>Moveable sign</u> 1 4 7 10	<u>Fixed sign</u> 2 5 8 11	<u>Dual sign</u> 3 6 9 12
1 <sup>st</sup> part (0° to 10°)	Uttam (good)	Adham (bad)	Adham (bad)
2 <sup>nd</sup> part (10° to 20°)	Madhyam (moderate)	Uttam (good)	Madhyam (moderate)
3 <sup>rd</sup> part (20° to 30°)	Adham (bad)	Madhyam (moderate)	Uttam (good)

- If there are more planets in Uttam (good) decanates the native would be happy, healthy and brave. He would be resourceful, courageous, hardworking, taking interest and initiative in achieving his goals.

- The planets in moderate or bad decanates give somewhat poor and inconsistent results. Such a native will be slow, lazy, pessimistic, avoiding responsibilities. He is hesitant and incapable of putting in hard work.

### Drekhanas and the parts of the body

The various parts of the body depending upon the rising decanate at the time of birth are given in the table below:

House	1 <sup>st</sup> decanate (0 to 10)	Second decanate (10 to 20)	Third decanate (20 to 30)
I	Head	Neck	Pelvis
II	Right eye	Right shoulder	Penis
III	Right ear	Right arm	Right testicle
IV	Right nostril	Right hand	Right thigh
V	Right cheek	Right side of the heart	Right knee
VI	Right jaw	Right lung and breast	Right calf
VII	Mouth	Navel	Legs and feet
VIII	Left jaw	Left lung and breast	Left calf
IX	Left cheek	Left side of the heart	Left knee
X	Left nostril	Left hand	Left thigh
XI	Left ear	Left arm	Left testicle
XII	Left eye	Left shoulder	Anus

### Meaning of Drekhana:

- The D/3 chart is the extension of the 3<sup>rd</sup> house of the natal chart.
- It denotes happiness from brothers and sisters.
- The 3<sup>rd</sup> house represents communication, travel, writing, listening, upper arm, kindreds and relatives, neighbours, bravery, valour, courage, optimism, mental inclination, hard work, adventure, etc.
- If the 3<sup>rd</sup> house is occupied by benefic and friendly planets the native will have love and respect from brothers, sisters and kindred.
- If significator Mars (valour, strength, vitality and younger brother) and Jupiter (signifying elder brother, gain, progress and bliss) are strong and well-placed in the D/3 chart, the native is optimistic, hard working and fortunate to have the love and affection of brothers and sisters.

### Interpretation of the three Drekhana in a sign through Mythology:

**1<sup>st</sup> drekhana (0 to 10 degrees):** This part is called Narad which suggests that the ascendant in this drekhana makes the native intelligent, fond of music and travelling. He is noble, versatile, friendly and justice loving. He settles all disputes amicably.

**2<sup>nd</sup> drekhana (10 to 20 degrees):** The second part is called Agastya. If the ascendant falls in the second decanate, the native is strong, powerful, noble, determined to achieve goals and destroy his enemies. Sage Agastya humbled the Vindhya mountains, helped Lord Rama to conquer Ravana and drank the whole ocean to destroy the demons hiding in the sea water.

**3<sup>rd</sup> drekhana (20 to 30 degrees):** The third part is called Durvasa drekhana. If the ascendant falls in this part, the native is aggressive, hot tempered, rigorous and ruthless. He believes in traditions, age old religious customs and practices and any deviation from them would make him angry. He does not hesitate to punish the guilty. Durvasa the hermit cursed many kings at the slightest provocation, causing suffering and misery to his own disciples. He has very strong religious inclination and was a hard taskmaster. He loved perfection.

**D/3 chart or Drekhann: "Field of Psychic Expectation for Matters of Siblings & Cousins"**

1. To determine the prognosis for siblings/cousins/competitors/communication patterns, look first (of course) to all the effects upon Bhratru bhava [the radix third house] itself. Bhratru bhava defines how we function on teams, in small groups.
  2. The house which defines and energizes "siblings/competitors/courage" sits in 3/11 angle to the radix lagna. Tanu bhava is the 1st house of physical body, appearance, social stigma based on your appearance, vitality, musculature, identity.
  3. Clearly, achieving good siblings & worthy competitors is one of the central goals of taking birth in a particular class of physical body.
  4. Then look to the condition of tanu bhava in the radix. Will tanu bhava generate the community support (11) and personal courage (3) necessary to realize its goals? Can it generate charismatic attractiveness, vitality necessary for competition, enthusiasm for life and strong personal identity?
  5. Outcome depends on the relationship between the 3/11 houses, their rulers and their occupants.
  6. Once the radix 3/11 relationship is established, look for confirmation of the "fruits" of the 1st house in the third divisional chart: D-3/Drekkana. Drekkana reveals fine detail of how the "results" of taking a particular class & composition of physical body will manifest in physical, emotional, and mental communication patterns.
  7. The central result of having a body being the development of coordinated physical, mental, social, and emotional communication patterns, we gain from Drekkana (presuming an accurate birth time) a confirming level of detail regarding siblings/competitors/small group process. D-3 shows small-group collective thought patterns & this view can help the Jyotishi evaluate the native's mental health.
- Gracious and abundant planets in drekkana indicate successful spiritual work in creatively developing one's self and others. If one has tapped into divine identity as it manifests in small-group process, one will likely be empowered by strong & supportive siblings, close neighbors, & team-mates.

- **Conflicted planets in drekkana indicate unresolved psychic difficulty in the native's subconscious, which will manifest in this life in the intimate mirror of relationships to siblings and team-mates.**
- **The good news is, as always: if unconsciously-continued patterns arise into consciousness, karma is transformed into wisdom and negative implications of the astrological charts may be reversed.**

### **The Drekhana lagna and results:**

- **If Drekhana lagna is occupied, aspected or owned by a benefic planet the native gets name and fame. He is vigorous, powerful, ambitious and enthusiastic skilled worker.**
- **If Drekhana lagna lord is exalted, posited in own or friendly sign, associated or aspected by benefic planet the native gets happiness, success and honour in society.**
- **If Drekhana lagna or lagna lord is afflicted with evil or malefic planet, the native would be timid, weak, pessimist and a poor, lazy and unskilled worker.**
- **If Drekhana lagna lord is influenced by good and bad planets the native would get mixed results.**

### **Basics of the delineations of Decanate chart:**

- **If decanate ascendant lord is posited in a Kendra or exalted sign, it indicates a high status of the native.**
- **If it is posited in own sign in the natal chart the native has a good family background.**
- **If it occupies a friendly sign in the natal chart, the native is born in a learned and respectable family.**
- **In a D/3 chart if the ascendant lord is exalted or occupies a friendly sign or is associated or aspected by natural benefic planets the native gets good and favourable results.**
- **If D/3 ascendant lord is debilitated, occupies enemy's house or associated or aspected by a malefic planet in D/3 chart, the native gets sorrow, grief, failure and frustration.**
- **If D/3 lord is debilitated or posited in enemy's house or occupies 6, 8, 12 H in D/3 or in the natal chart, the native would suffer grievous injury. But at the same time, if the afflicted D-3 lord receives the aspect of natural or functional malefic planet, the evil effects would be reduced or mitigated.**
- **If D-3 ascendant lord occupies 6<sup>th</sup> or 8<sup>th</sup> house in the natal chart the native is sadistic with suicidal tendencies.**
- **If D-3 lagnesh is Sun or Mars and is posited in the 8<sup>th</sup> H of the natal chart, the native is prone to burns or electric shock (as Sun and Mars denotes electricity).**



- If D-3 lagnesh is posited with Jupiter or Saturn in the 8<sup>th</sup> H in the natal chart, the native suffers due to food poisoning, drug abuse or reaction of some medicine.

### 9) D/7 or SAPTAMSH – 7 parts of (30/7<sup>0</sup>)

A zodiac sign is divided into 7 equal parts of 4° 17' 08" 57"" and such a division is called Saptamsh and the chart using this division is called Saptamsh or D/7 chart. The seven parts of a sign desired are:

Parts	From	° ' " ""	To	° ' " ""
I		0 00 00 00		04 17 08 57
II		04 17 08 57		08 34 17 14
III		08 34 17 14		12 51 25 71
IV		12 51 25 71		17 08 34 28
V		17 08 34 28		21 25 42 85
VI		21 25 42 85		25 42 51 42
		25 42 51 42		30 00 00 00

In odd sign the counting starts from own sign while in case of even sign the counting starts from the seventh sign.

Significators of the Seven divisions:

Sage Prashar States that the lords of the seven divisions are as follows:

Divisions	Significators in odd signs	Significators in even signs	Meanings of the Seven Significators which are in reverse order for the even signs
I	Kshar	Shudha Jal	Kshar means pungent alkali like caustic soda
II	Ksheer	Madya	Ksheer means milk
III	Dadhi	Ikshu	Dadhi means curd, yoghurt
IV	Ajyam	Ajyam	Ajyam means Ghee
V	Ikshu	Dadhi	Ikshu means Sugar cane juice
VI	Madya	Ksheer	Madya means wine
VII	Shudha Jal	Kshar	Shudha Jal means Pure water

The implications of the seven significators in relationship of the children and the native:

**Kshar Saptamsh:** the native has no comfort from the children, aggravating pain and adding insult to injury; the native suffers humiliation, anxiety and grief because of them.

**Ksheer Saptamsh:** the native is blessed with modest, faithful and well-mannered children, who nourish and sustain the socio-economic status of the children.

**Dadhi Saptamsh:** The native is born is blessed with steady, sober, soft and attractive children who give happiness to the native.

**Ajyam Saptamsh:** the native is blessed with righteous, religious and respectful children, who give name, name, fame and prosperity to the native. It gives satvik tendencies to the individual who believes in service and sacrifice.

**Ikshurash Saptamsh:**The native is blessed with sweet, matured, straight forward and comforting children who are of comfort to the native.

**Madva Saptamsh:** the children are fun loving, easy going, joyful and help the native to have an enjoyable life. The native lives in his own world of illusion, away from the hard reality of life.

**Shudhajal Saptamsh:** the native is blessed with children who are religious, innocent with clean habits and upright character who bring honour and happiness to the native. A school of thought are of the opinion that these children need to be protected against the company of bad people.

**Saptamsha -- D-7 : "Field of Psychic Expectation for Matters of Children"**

1. To determine the prognosis for Children, look first (of course) to all the effects upon putra bhava [the 5th house of creativity] itself.
2. The house which defines and energizes "children" sits in 3/11 angle to the children-house: it is yuvati bhava, the 7th house of marriage.
3. Clearly, producing children is one of the central goals of marriage.
4. Examine kalatra bhava in the radix. Will the radix 7th house generate the community support (11) and personal courage (3) necessary to realize its goals?
5. Outcome depends on the relationship between the 3/11 houses, their rulers and their occupants.
6. Once the radix 3/11 relationship is established, look for confirmation of the "fruits" of the 7th house in the seventh divisional chart: D-7/Saptamsha. Saptamsha reveals fine detail of how the "results" of marriage manifest.
7. The central result of marriage being children, we gain from Saptamsha (presuming an accurate birth time) a confirming level of detail regarding children.

**Results of the planets as Saptamsha Lord or Ascendant Lord of D/7 chart**

To give good results as mentioned below, the planets should be strong, exalted, in own sign, in friendly sign, well aspected, etc.

**Sun:** the native is brave, renowned, valorous, steady, reputed, powerful and engaged in noble deeds.

**Moon:** the native is religious, pious, modest, noble, romantic and learned.

**Mars:** the son of the earth, is strong, powerful, unbeatable and egoist.

**Mercury:** is modest, sweet-toongued, poetic, skilled in art and craft, learned, attractive, eloquent speaker whose talk is full of wisdom.

**Jupiter:** is talented, a genius, virtuous, wise, steady, holds a high position amongst learned people.

**Venus:** sensuous, romantic, fond of entertainment, music, wit and humour, an expert in sexual relationship.

**Saturn:** hard working, makes wealth through others labour, cruel and could engages in sinful activities.

**A few revelations of the D/7 chart:**

- D/7 chart is used to study the happiness derived from children and grand children and comforts to the native from them. This chart should be studied with the 5<sup>th</sup> H, 5<sup>th</sup> L and Jupiter (significator) and the benefic and malefic influence upon them both in the natal chart and the D/7 chart.
- If D/7 ascendant is an odd sign occupied or aspected by a benefic planet the native gets comforts and happiness from a male child or son.
- If D-7 ascendant is an even sign occupied or aspected by benefic planets the native gets happiness from daughters.
- If the ascendant of D/7 chart is occupied or aspected by malefic planet or 1<sup>st</sup> L of D/7 is afflicted, the native may not have children or remains worried and troubled because of them.
- If 3<sup>rd</sup> H is occupied or aspected by male planets (the Sun, Mars and Jupiter) the native gets a brother younger to him.
- If 3<sup>rd</sup> H in D/7 chart is occupied or aspected by female planets (Moon, Venus, Mercury) the native gets a younger sister to him.
- If ascendant lord of D/7 chart is associated or aspected by Moon or other benefic planets, the native is bold, makes progress, is respected and becomes rich.

- If 3<sup>rd</sup> H of D/7 chart is occupied by Sun, Mars and Jupiter (male planets) the native gets [ower and position.
- If D/7 chart has many exalted planets the native is very wealthy and prosperous.
- If 1<sup>st</sup> L of D/7 chart is a malefic planet occupying the sign of another malefic planet the native would get bad results regarding children, wealth and social status.
- According to Varahmihir, if 1<sup>st</sup> L of D/7 chart is a benefic and is posited in benefic sign or square or trine the native gets very good results. He is happy, rich and blessed with talented children.

#### 10) D/9 CHART OR NAVAMSA

The D/9 chart or Navamsa is the most important of all divisional charts. The 12 signs of the zodiac and 27 nakshatras are divided into 108 parts whereby the navamsa forms 1/9<sup>th</sup> part of the sign and 1/4<sup>th</sup> part of a Nakshatra. Indications of the 4 parts (quarters) of the Nakshatras:

1st part	Dharma, religion
2nd part	Artha or finance
3rd part	Kama, love, affection and desire
4th part	Moksha, liberation, freedom and bliss

The 9 parts of the sign are divided into three groups as follows:

0` to 3`.20'	3`.20' to 6`.40'	6`.40' to 10`
10` to 13`.20'	13`.20' to 16`.40'	16`.40' to 20`
20` to 23`.20'	23`.20' to 26`.20'	26`.40' to 30`
<b>Devta or Divine</b>	<b>Manushya or Human</b>	<b>Rakshas or Demon</b>
Virtuous, wealthy	Social, truthful	Cruel, wicked
Generous, respectable	Sincere, hardworking	Violent, greedy
Pious, religious	Powerful, eager to help	Envious, adulterous
Worshipped like deity	Cooperative in nature	Stupid, sinful

**Navamsha - D-9 : "Field of Psychic Expectation for Matters of Marriage and Spiritual Wholeness"**

**Barbara Pijan Lama : Why is the 7th house articulated in the 9th harmonic?**

Because marriage is considered to be the most prominent result of religious development in past lives. The spouse(s) we marry in the current life have been our spiritual partners in past lives. If we developed compassion and understanding for others in past lives, all should go well indeed.

**Navamsha is an exceptionally valuable varga for the key questions of life, which all devolve upon *how much and what kind of wisdom has been acquired in past lives.***

Generally matters signified by the "swamsha" (lord of navamsha lagna) and the house which swamsha rules in radix, are easy to accomplish in this life due to past-life build-up of skill & wisdom in those matters. (Not necessarily morally good or profitable or approved ... just easy! If swamsha is a criminal planet there will be an easy life of crime.)

Navamsha gives a richly detailed micro-view ones' disembodied life conducted through psycho-mental projections. Navamsha represents our psychic field of perception, including hidden assumptions & expectations.

**What one profoundly expects to happen, will happen!** Not what one wishes or hopes or calculates, but subconsciously deeply expects.

Particularly we live vicariously through the life of the Spouse. Predictions for Marriage, development of psycho-spiritual awareness, developments in intentional religious education, moral consciousness, and (following from spiritual intentionality) happiness in general are read through the navamsha.

The joy and also the unresolved conflict of one's marriage situation is founded upon the physical, emotional, social, and spiritual consciousness which obtained in past life (and which usually continues unconsciously into the present life).

A smooth and prosperous navamsha indicates committed spiritual work in previous lives. If you have reflected the divine in others so will others reflect the divine in you. /\*79+/0

### Differences between D/1 chart and D/9 chart

Many scholars are of the opinion that if the:

D/1 (rasi) chart is :	then the D/9 chart is :
1) The body	The backbone
2) The tree	The fruit
3) a mere photograph	The X-ray photograph

A school of thought is of the opinion that :

- a planet occupying exalted, own or friendly sign in D/9 chart would give good and benefic result despite the fact that it is placed in debilitated or inimical sign.
- a planet though ill-placed in D/1 chart would give benefic results, provided its position is improved by aspect, association and lordship the D/9 chart.
- it would be appropriate to observe the D/9 chart along with the D/1 chart and the Moon chart to study malefic and benefic effects of planets.

- d) D/9 chart has become a supplementary chart to D/1 chart to confirm many aspects of the D/1 chart.
- e) D/9 chart has been used to study marital bliss, married life and conjugal happiness. It also shows the status of in-laws, nature and their cooperation to the native.
- f) Many modern scholars have emphasized that the D/9 chart should be analysed house-wise just like the D/1 chart.

### Pushkar Navamsa:

Pushkar navamsas occur in the following signs and degrees as stated below:

Element	Signs	Degrees of puskar navamsa
Fire	Aries, Leo, Sagittarius	20' to 23'.20' & 26'.40' to 30'
Earth	Taurus, Virgo, Capricorn	6'.40' to 10' & 13'.20' to 16'.40'
Air	Gemini, Libra, Aquarius	16'.40' to 20' and 23'.20' to 26'.40'
Water	Cancer, Scorpio, Pisces	0' to 3'.20' and 6'.40' to 10'

- Jupiter in puskar navamsa makes the native wealthy, learned and prosperous.
- All the 7 planets posited in puskar navamsas make the native rich, famous, happy and enjoys all the luxuries and comforts of life.
- Two or more planets occupying puskar navamsas make the native fortunate, wealthy and splendourous.

### 64<sup>th</sup> Navamsa

The 64<sup>th</sup> navamsa from lagna or the Moon plays an important role in the native's life. Death can happen when the Moon transits over the 64<sup>th</sup> navamsa from the Ascendant or from the Natal Moon.

Rahu's transit over the 64<sup>th</sup> navamsa may cause death of a closer relative.

The Lagnesh of the Moon chart could affect the longevity of the native if it has the following configurations to the lord of the 64<sup>th</sup> navamsa:

- life could be short if is inimical to the 64<sup>th</sup> navamsa lord
- life could be of medium length if is neutral to the 64<sup>th</sup> navamsa lord
- life could be long if it is friendly to the lord of the 64<sup>th</sup> navamsa lord

If the lord of the 64<sup>th</sup> navamsa is posited in 6, 8 or 12<sup>th</sup> house and is associated with

- g) Saturn, the native dies by swallowing poison
- h) Rahu or Ketu, the native will be hanged till death.

### 11) D/10 OR DASHAMSA

A sign of 30° is divided into ten equal divisions of 3° degrees each, this division is used to construct the D/10 chart.

In odd signs the counting starts from the sign where the planet is posited.

In even signs the counting starts from the nth house from the sign occupied by the planet.

D/10 chart indicates the prestige, power and importance in society; it studies the social status, prosperity, success and fame. D/10 chart is an extension of the 10<sup>th</sup> house in the natal chart.

Nitin Kashyap says in Profession and Dashamsha Lords “In my opinion, prediction of vocation and guidance in professional life can easily be considered to be among one of the toughest areas in Astrology. I have been doing some research on vocation and choice of profession life of people. In the past, there were very limited options as far as jobs are concerned. In this modern day and age, things have changed are in this era of specialization, jobs are too many to choose from. This poses interesting problems for an astrologer to solve.

The content in this article is my attempt to apply some of the knowledge passed down by gurus. Dashamsha is the divisional chart that relates to profession and success and failure in professional life should be judged from this chart. I have looked at a few charts to try and derive the modern meaning of Dashamsha.”

For assessing professional life, we have to look for the following:

- Lord of the Tenth House
- Planets aspecting tenth house
- Planets situated in tenth house
- Tenth House mid point (Bhaav Madhya)

If you recall how Dashamsha is calculated, we need to take the longitude of the lagna and see which tenth of rashi division does it fall under. Accordingly, the dashamsha lagna is calculated.

These ten parts can be thought of corresponding to ten directions. The lords of these directions along with the significance that can be accorded to them in the current yuga are as follows:

- Indra is the king of Gods, i.e. Devraj. He is the head of the department and wields control over other staff in the place of work.
- Needless to say, Agni would rule professions related to fire, i.e. jobs that that need a lot of energy and aggression. Police, security and places where a furnace is at the center of affairs.
- Yama is punctual, follows rules and is “*niyam ka pakka*”. He controller institutions that make laws. Naturally, it relates to court of law and associated professions - judges, lawyers, etc.
- The mind of a Rakshasa is not constructive and wanders a lot. A Rakshasa has serious problems with authority and with taking advice from others. A Rakshasa is

therefore a law breaker. It can also denote department of municipal corporation in cities that have the responsibility of destroying illegal construction, encroachment etc.

- Varun relates to water. Sailor and professions related to ships are professions denoted by Varun. Water is also the basis of all life on earth. Varun can therefore be related to medical profession as well.
- Ever changing and freely flowing, Vaayu, i.e. air relates to profession where dissemination of ideas is important. Examples of such professions are - teaching, consulting, writing books, poems etc. Its effect can also make a person change their profession as well.
- Kuber presides over the treasury of Gods. His work therefore relates to finance, stock market, banks and currency market.
- Ishaan is the son of Brahma. His work relates to taking care of people in need etc. Hence, in the current context, this may be applied to organizations doing social service, e.g. NGOs
- Brahma is the creator. His influence on professional life would be towards the manufacturing industry.
- Literally translated as “infinite”, Anant’s influence would be spread all over the world - akin to working in a multinational company.

To work out the Deva/lord that is applicable, the mid point (bhava madhya) of tenth house should be looked at. Based on the sign falling in the tenth house, the following table should be referred to.

Degree	Odd Sign	Even Sign
0° - 3°	Indra	Anant
3° - 6°	Agni	Brahma
6° - 9°	Yama	Ishaan
9° - 12°	Rakshasa	Kubera
12° - 15°	Varun	Vaayu
15° - 18°	Vaayu	Varun
18° - 21°	Kubera	Rakshasa
21° - 24°	Ishaan	Yama
24° - 27°	Brahma	Agni
27° - 30°	Anant	Indra

## 12) D/30- TRISHANSH CHART

The Trinshansh Divisions of the different signs are given below:

Odd signs	Degrees	Trinshansh ruler	Deity Lords	Even signs	Degrees	Trinshansh ruler	Deity Lords
1,3, 5,7, 9,11				2,4,6,8,10,12			
1 Aries 11	0° to 5° 5° to 10°	Mars Saturn	Fire Air	2 Taurus 6 Virgo	0° to 5° 5° - 12°	Venus Mercury	Cloud Kuber



Aquarius 9	10` to 18`	Jupiter Mercury Venus	Indira Kuber Cloud	12 Pisces 10 Capricorn 8 Scorpio	12` to 20` 02` to 25` 25` to 30`	Jupiter Saturn Mars	Indira Air Fire
Sagittarius 3 Gemini 7 Libra	18` to 25` 25` to 30`						

- This chart is used to determine evil influence, adversities, misfortunes, difficulties, obstructions, calamities, etc.
- The purpose of assigning lordship to different deities is to ascertain the root-cause of a problem faced by the native and suggest suitable remedial measures.

**The Fire God (Vahni):** These divisions of the Fire God Vahni of which Mars is the ruler, represents anger, grief and denotes bilious problems. Through the sacrificial fire we offer food to the deities. The native suffers from high temperature, burns, injuries, wounds, blood related diseases, serious operation, abortion or miscarriage, electric shock, bilious problems or injury due to fire arms.

**The Wind God (Vayu):** The divisions represented by the Wind God and ruled by Saturn gives sufferings through complex and chronic diseases with slow recovery like paralysis, hysteria, fits, lunacy, cancer, injury due to fall, wind problems of the body, catastrophies due to cyclone and storms, rheumatism, body pain, respiratory problems, painful joints, etc.

**Indira, the king of deities:** These divisions of Indira under the lordship of Jupiter gives sufferings due to excess of fat, anaemia, jaundice, conflict over a temple, suffers due to a curse by a brahmin, punishment by a court due to legal lapses or enmity with the government, due to poison from a herb called Indira.

**Kuber, the treasurer of the deities,** rules the divisions of Mercury. The native has strained relationships with maternal side, poor memory, nervous and emotional breakdowns, insanity, skin disease, financial losses or financial losses or penalties imposed by the government for economic offences.

**Megh (Cloud)** is the deity of water and regent of the ocean. These divisions have the lordship of Venus and sufferings are caused in the reproductive or generative system, kidney stones, fear of ghosts, sufferings due to floods and heavy rains or water-borne diseases, sexual and venereal diseases, low vitality, scandals of illegal relationships, etc.

### **Death and D/30 Chart:**

- If 8<sup>th</sup> L of D/30 chart is a benefic or if the 8<sup>th</sup> L is associated or aspected by a benefic planet the native dies a natural and peaceful death in a holy place.
- If 8<sup>th</sup> L of D/30 chart is a malefic planet or is associated or aspected by a malefic planet the native would have a sudden accidental death from fire or water.

- If 8<sup>th</sup> L of D/30 chart is aspected by a benefic planet, the native would have a painless death.
- If 8<sup>th</sup> L of D/30 chart is aspected by evil planet the native might get a painful, accidental death.

**D/10 chart ascertains the following:**

- Progress and growth in business or service and the significator is Jupiter.
- Karma or types of actions, whose significator is Saturn.
- Generation of wealth and profession and career, whose significator is Mercury
- Acquisition of power, position or authority, whose significator is the Sun.
- This charts assesses the inclination and aptitude of the native for a particular profession and the amount of success.
- It indicates the field of activity by which the native can have good fortune.

A study and analysis of the “arthtrikon” or financial trine composed of the 2<sup>nd</sup>, 6<sup>th</sup> and 10<sup>th</sup> houses should be done. Planets in these houses do influence the wealth and position of the native.

The “Dasham Pad” or 10<sup>th</sup> from the 10<sup>th</sup> house (i.e., the 7<sup>th</sup> House) plays a very important role . The following planets influence position and career as stated below:

Planets in 7 <sup>th</sup> H of D/10 chart	Results in professions, career, etc.
The Sun	Gives political career – the Sun signifies king.
The Moon	Service in hotels, restaurants and confectionery
Mars	Gives service in Police, Army, etc.
Mercury	Gives business , journalism, writing, publishing jobs
Jupiter	Produces judges, lawyers and consultants
Venus	Gives entertainment and jobs related to art and beauty
Saturn	Gives labour, menial jobs and work related to machinery
Rahu	Indicates imports
Ketu	Indicates exports

The 6<sup>th</sup> H rules service while the 7<sup>th</sup> H influences business. If the 6<sup>th</sup> H is strong or occupied by strong benefic planets, the native could get a good job. If the 7<sup>th</sup> H is strong, the native would be engaged in business. A debilitated malefic planet in the 7<sup>th</sup> H encourages service.

Planets in quadrants or kendras of D/10 chart give promotion and profit during their main period or subperiod. Planets occupying trikon (trine) or the 5<sup>th</sup>, 9<sup>th</sup> lords would give favours and fortune through friends, superiors, etc. in the main or sub periods.

In a D/10 chart the lagna denotes self, 6<sup>th</sup> service and 10<sup>th</sup> power and success attained. The third houses from these are 3<sup>rd</sup>, 8<sup>th</sup> and 12<sup>th</sup> houses. These houses could create problems during their planetary lordships: 8<sup>th</sup> showing retirement, 3<sup>rd</sup> showing short leave and 12<sup>th</sup> indicating long leave.

### **Effects of Planets and their indications in the 10<sup>th</sup> House:**

1. Sun and Mars get directional strength in the 10<sup>th</sup> H and ensures dynamism and success to the native.
2. The Sun indicates glory, respect, authority, status and help from superiors, senior officers or political leaders.
3. The Moon gives success in public dealings and activities related with liquids. He is an expert in reading others mind and helps them overcome turmoil or stress.
4. Mars makes the native strong and powerful with administrative skills. He uses all types of tools and machines to improve the efficiency at the work place and fights his way through.
5. Mercury is connected with reading, writing and collection of information, It controls communication, media and various modes of transport.
6. Jupiter is connected with money and jobs related with finance. He uses knowledge and intellect in depth and serves as advisor or counselor. Malleable and changeable articles like plastic are ruled by Jupiter, The native could be a writer, publisher, philosopher or priest.
7. Venus rules all high-value, luxury items as ornaments, computers, refrigerators, cars, jewellery, etc. Work related with beauty, beauty aids, cosmetics, [photography, modeling, cinema, poetry, etc. are ruled by Venus.
8. Saturn in the 10<sup>th</sup> H could give rapid rise and fall; hard mental work and relationship with the workforce.
9. Rahu-Ketu denotes electronic devices. Rahu denotes big companies, factories or construction projects whereas Ketu denotes small gadgets or labour-saving devices.

## **XXI**

### **NAKSHATRAS IN ASTROLOGY**

In Hindu mythology the Nakshastras, were invented by Daksha, and are personified as daughters of the deity and as mythological wives of Chandra, the moon god. Some even make them the daughters of Kashyapa, the brother of Daksha.<sup>[1]</sup>

A nakshatra or lunar mansion is one of the 27 or 28 divisions of the sky, identified by the prominent star(s) in them, that the Moon passes through during its monthly cycle, as used in Hindu astronomy and astrology. Therefore, each represents a division of the ecliptic similar to the zodiac (13°20' each instead of the 30° for each zodiac sign). The orbit of the moon is 27.3 days, so the Moon takes approximately one day to pass through each nakshatra.

Dr. David Frawley in his Introduction to Nakshatras says “It was to the Moon that the ancient people first looked for calculating time and connecting to the stars. The Moon is the basis of the heavenly clock. The first zodiac, therefore, would have been lunar.”

He further says : “the Vedic Nakshatras arose from such a spiritual perception of the cosmos. The Nakshatras represent the abodes into which the fruits of our labour, our karma, is transferred and stored. The Nakshatras are the mansions of the Gods or cosmic powers and of the Rashis or sages. They can also project negative or anti-divine forces, just as certain planets like Saturn have well-known malefic affects.” Some scholars derive Nakshatra from “*na*” and “*kshatras*” = not destructible.

In Indian astrology the Moon Nakshatra is the main indicator of personality types, much like the Sun sign is in Western astrology. The Moon's Nakshatra and its qualities is an important tool of self-discovery and useful for all counselling and psychological purposes, giving an insightful new way to look at the world. The Nakshatras are also the basis of the mantras or primal sounds of the soul used for naming children in India and for yogic practices as well.

Each of the nakshatras is governed as 'lord' by one of the nine graha in the following sequence: Ketu (South Lunar Node), Shukra (Venus), Ravi or Surya (Sun), Chandra (Moon), Mangala (Mars), Rahu (North Lunar Node), Guru or Brihaspati (Jupiter), Shani (Saturn) and Budha (Mercury). This cycle repeats itself three times to cover all 27 nakshatras. The lord of each nakshatra determines the planetary period known as the *dasha*, which is considered of major importance in forecasting the life path of the individual.

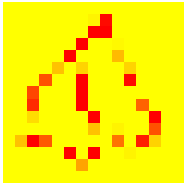
The list of Nakshatras is found in the Vedic texts (AV 19.7; Taittiriya Samhita) and also in the *Shatapatha Brahmana*. The first astronomy text that lists them is the *Vedanga Jyotisha* of Lagadha.

The starting point for the nakshatras is the point on the ecliptic directly opposite to the star Spica called *Chitrā* in Sanskrit (other slightly-different definitions exist). It is called *Meshādi* or the "start of Aries". The ecliptic is divided into each of the *nakshatras* eastwards starting from this point.

### Nakshatras and the Three Worlds

According to Hindu mythology there are three worlds or 'Lokas': Swarga (Heaven) Loka, Prithvi (Earth) Loka and Mrityu or Narakha (Hell) Loka. The Nakshatras too are divided into three groups or 'Ganas'

- Nakshatras- ASHWINI (Horse Woman) : THE STAR OF TRANSPORT
  - Western star name :  $\beta$  and  $\gamma$  Arietis (Beta Arietis)
  - Lord: Ketu (South lunar node)
  - Symbol : Horse's head Deity : Ashwini Kumaras, the horse-headed twins who are physicians to the gods
  - Indian zodiac: 0° - 13°20' Mesha ; Western zodiac 26° Aries - 9°20' Taurus



Horse Head

**Ashwini Translation: Horseman**

**Deities :Ashwini Kumars (Health), Shiva, Surya**

**Symbol: Horse's Head**

**Animal Symbol:Male Horse**

**Greek equivalent: Asklepios, the father of healing in ancient times A good Nakshatra for administering medicines or performing healing work and at times miracles are experienced in this Nakshatra. Shidhra Vyapani Shakti : the power to quickly heal and reach things.**

**Ashwini (*asvini*) is the name of a Hindu constellation (the head of Aries, or the first of the 27 Nakshatras). Personified, Ashwini is the wife of the Ashvins (Rigveda 5.46.8), later also considered their mother. The Ashvin are young twins. They are the embodiment of the great power that ushers in the dawn. They represent the movement from darkness to light, from ignorance to knowledge. They are the physicians to the devas, the Gods, and their sacred energy alone is enough to destroy disease and bring about good health.**

**The symbol of the Ashvin is honey. Honey has many miraculous properties, a fact that was known to the peoples of ancient days. Honey is the medicine of the Gods. It has the power to cure many illnesses, it purifies the body of all kinds of taints. It has a beneficial physical, mental and spiritual effect. Sweetness too, is a quality of the Ashvin.**

**Ashwini is the first nakshatra of the zodiac having a spread from 0°-0'-0" to 13°-20' and is ruled by the node Ketu. Ashwini is governed by the Ashwins, the twin horsemen. The Sun is Exalted here and the horse is the preferred transport of the Sun God. Sun's exaltation in Ashwini is a reminder to the soul of their eternal connection.**

**In the zodiac at 0° in Mesha there is a reddish star which the western astronomers call Arietis. The Indians named it Aswini. The deity for Aswini Nakshatra is Aswi or the Duality known as Aswini Kumar Twins, the physician of the Gods. The Puranas relate that the two Aswini Kumaras were born of mother Sanga and father Ravi. Ashwini nakshatra falls in the zodiac sign of Mesha, which is ruled by the aggressive and fiery planet Mars.**

**The mystic ideas of Asvini the ancients. told in many tales in mythology. The symbolical expression of Asvini is 'Dawn' — personified as the sons (in twin ideas) of Ravi (light) and Chaya (shadow) — day and night; once in the morning and again in the evening. It represents twin ideas — Jnana (wisdom) and Ajnana (ignorance); birth and death creation and destruction; the visible world and the inv invisible space around.**

**In mythology, Asvini kumara— the personified dawn, make their journey across the heaven in three wheeled and spring bearing golden chariots drawn by birds or horses. Asvini is predominantly Tamo Guna an attribute that is so essential for the destruction of evil propensities and to turn to Suva karma. The stories describe that Asvini kumara procured Madhu (honey) for Gods and together with Saraswati (Goddess of knowledge) introduced Soma — wine (spirit) into the cult. They were refused drinks and equal status with Gods but they were reconciled to Indra (God of senses, Indriya) and had to be admitted to Yajna (sacrifice, religious activities; Dharmic karma}. The stories aim to say that it has ability to progress from wrong to right and can assert to secure a rightful position by the help of**

knowledge.

There is an emphasis in their role as helpers and heroes who save and heal. They restored the decrepit Chyavana's youth; saved Bhjyu, the son of Tugru from sinking into the sea and rescued Atri whom the demon had put into a burning pot. They are beautiful, young, quick-moving physicians. Their typical epithet is 'Miraculous'

A person born in this Nakshatra is inclined towards serving others, is humble by nature, is truthful, has a contented family life. Ashwini Nakshatra brings about quick aid and energization. People born in Ashwini are very active, always busy doing something and they will spend their time keeping their house neat and clean.

Ashwini rules all forms of transportation and fast travel. This represents a person with a happy, carefree disposition, very intelligent, in fact rather an above-average person in this respect. Vast learning, well developed brain power, faith in religion, sacrificing tendency, ambitions, philosophical and social are the traits of those born under this nakshatra.

Ascendant in Ashwini: Adventurous spirit, love of travel, brilliant eyes, magnetic look, respectful, prominent, modest, efficient.

Moon in Ashwini: Intelligent, bright mind, attractive, beautiful and attractive, happy and gives hope to others, fond of music and fine arts, love travel, attracted to spiritual development, devoted to family, etc.

The moon in Ashwini indicates a person who is a pioneer, innovator and explorer, who is heroic, courageous, restless, impatient, with a zest for life. They have a strong desire to be of service to others. They are energetic, magnetic and attractive, and are quick in speech and actions. However, they can also be inconsiderate and irresponsible

Sun in Ashwini, Regal, proud, business skills, aggressive, militant, leadership, desire for power and fame, authority and position.

Shadowy sides of Ashwini: impulsiveness, aggression, stubborn and arrogant nature. Passion, lust and lack of discretion may be present if afflicted planets are placed on this Nakshatra. Adolf Hitler had an exalted Sun placed on this Nakshatra. Venus on Ashwini brings difficulties in sexuality. Saturn on this Nakshatra brings dissatisfaction, disappointments, lack of mental quietude and fear of criticism.

Career Interests: Psychologists, theologians, physicians, healers, mystics, military personnel, police, criminal courts, merchants, salespeople, musicians, horse trainers, jockeys, architecture, stock broking, business, interior design, flying, driving, riding and sports etc.

Health issues and concerns : head injuries, headaches, mental illness, small pox, malaria, predisposed to muscular injuries and those of you leading very active lives should be careful, as accidents are common to people born under this nakshatra.

- Nakshatras- BHARNI (Bearer of New Life) THE STAR OF RESTRAINT

- Western star name: 35, 39, and 41 Arietis
- Lord: Shukra (Venus)
- Symbol: Yoni, the female organ of reproduction Deity: Yama, god of death or Dharma
- Indian zodiac: 13° 20' - 26°40' Mesha ; Western zodiac 9° 20' - 22° 40' Taurus



**Bharani**, means "The Bearing Star"

**Deities** : Yama, the God of Death, Shaktis, the wife of Shiva. Yama means "the binder", referring to sacrifice and yogic disciplines, hatha yoga and meditation. Symbol: Yoni (female sex organ)

**Animal symbol**: Elephant

*Apabharani shakti*: the power to cleanse and remove impurities.

The Elephant

This is the second nakshatra of the zodiac is Bharni, ranging from 13°-20' to 26°-40'. The planet of art and beauty, the Venus, rules this nakshatra. The energy of Bharani is called ugra or krura, which translates as harsh, powerful, hot, formidable and fierce. In Hinduism, 'Bharani' is a goddess of good luck.<sup>[citation needed]</sup> Like her sister Anuradha, she is a daughter of Daksha, and wife of Chandra..

**Symbol**: Orifice of the womb (oss-mouth) lord Mangal. It is possible to have an idea of the nature of Bharavi Nakshatra from the nature of Rahu, Mangal and Yama. To take Rahu first

1. Rahu gives extravagant enjoyment of material pleasure and is later on the cause of sorrow.
2. Mangal gives courage, strength, exaltation and hope
3. Yama purity, cleanliness, justice and integrity. The sense of restraint is also Yama's: gift; he is; the lord of Dharma a stern disciplinarian, a ruthless expositor of truth and a refuge for kings and law-abiding subjects. We should not always confine his interpretation to his being only the lord of death; he is the great judicature the ultimate dispenser of reward and punishment.

The story of Yama-Nachiketa is a particularly an exposition of the hospitality of Yama, his sense; of dharma and knowledge of it, his superb honesty and great integrity and other divine virtues. The Nakshatra of which he is the; devata-(God) is' also in consequence the ;giver, ;of. enjoyment and. Pleasures, courage and upward thrust of the spirit and on the other hand the giver of whatever is good, pure, truthful and honest.

The etymological meaning of Bharani is "what deserves to be cultivated and preserved" that is dependence, servitors, retainers or anything by which living is earned, for example salary.

In Mesha, next to Asvini, there are three stars in one and are conceived as a triangle without opening. This is called Bharani. The star Bharani represents the character of Agni Rasi Tamo Guna, In a life the destructive forces of Tamo Guna and the expressive character of Agni work within and make changes that start from within. It denotes experiences of suffering, suppression, restraint in struggles, strife, contest and such other circumstances as presented by Mangala. The Agni energy provides a great will power,

forbearance to withstand it by self-control, discipline. The Devata of Bharani is Yama Dharma Raja (lord of virtues). Truth, duty, morality are the blessings it effects in the life. The effect makes one a saint.

The ideas of Bharani are similar to Rahu. who eclipses or hides and then again it releases. Womb has similar function. By name Bharani (from Bharana, Bharana-posana — feeding and rearing up) it connotes the act of maintaining, bearing in the womb, edibles, load, burden, to hire, wages, etc.

In mythology Yama is personified as the son of Vibasvan (Surya or Ravi) and the lord of our forefathers. The south is the lord of our forefathers — Pittrijana (Pittri — paternal; jana-vehicle). The abode of God is on the north. Devajana {Deva — God; jana — vehicle, path) is on the north. Bharani gives direction to the south, [Makara to Mithuna clockwise is Devajana; Karkata to Dhanus anticlockwise is Pittrijana.]

This star is under the planetary lordship of Venus and is within the sign of Aries, ruled by Mars. The star Bharani represents the character of Agni Rasi Tamo Guna. The etymological meaning of Bharani is "what deserves to be cultivated and preserved" that is dependence, servitors, retainers or anything by which living is earned. Bharani's animal symbol is the Elephant. This star is connected with the energies we expend to maintain ourselves in the material world.

Bharani Nakshatra takes away that which has reached its term of life to a new condition. It shows the movement of the soul away from the body. It conveys ideas pertaining to discipline, self-control to be faithful, be firm, enduring supporting, maintaining, nourishing, etc. In case of strong malefic influences, persons may develop extreme tendencies like crimes, murders, terrorism, etc., can also be fanatical in their beliefs, which can lead to ups and downs in life.

If a person is born in this Nakshatra, he is cruel, ungrateful and no sense of indebtedness, achieves notoriety, fears water, is restless and wicked. They are stable, knowledgeable and truthful. Bharni born are honest and they are frank in their opinions and do not want to modify their opinions to please others. An interesting feature of those born in Bharni is that they are quiet fond of spreading rumors.

Females born in this nakshatra are career minded. They act more like a leader of a group, rather than an ordinary family member. Bharani- born have agnetic personality, changing moods, business minded, influential, high position

**Ascendant in Bharni:** Courageous, pioneering spirit, proud, confident, famous, good health, vibrant, help their friends and family, fond of family.

**Moon in Bharni:** Attractive, charismatic, leadership, public life, healthy and free from disease, dutiful, investigating in occult studies, success through writing and publishing.

The moon in Bharani indicates a person who suffers struggles and restraint and obstacles in life. They can be resentful of these restrictions and jealous of the good fortune of others. They will inflict oppression on others, or else fight to liberate themselves and others from



oppression. They are intelligent and witty and love the fine things of life, but they can also be fanatical in their beliefs, which can lead to ups and downs in life.

**Sun in Bharni:** intelligent, tactful, fame, respected, creative nature, militant nature having issues with anger and pride, wealthy. The Sun on this Nakshatra (Sigmund Freud) has an active, pioneering and explorative nature.

**Career interests:** chemical engineering, civil engineering and construction, architecture, design, landscaping publishers, writers, film and music industry, occultists, psychics, hypnotists, astrologers, psychologists, entrepreneurs, business people, financial consultants, lawyers, building contractors.

**Health issues:** problems with reproductive organs, venereal disease, face and eyesight problems, head injuries, nervous and stress related health problems.

**Shadowy side of Bharni:** There is struggle and suffering. As a kṛura Nakshatra can relate to imprisonment and other forms of confinement. They can be restless, irritable and impatient. They can be extreme so far as morality and judgemental decisions are concerned. Pride, arrogance and resentment (Sadam Hussein) may be experienced. Indulgence in sexuality, vanity and narcissism (Mars of Maddona) is observed in this asterism.

- **Nakshatras- KRITTIKA (One Who Cuts) THE STAR OF FIRE**
  - Western star name: Pleiades (Eta Tauri)
  - Lord: Ravi (Sun)
  - Symbol: Knife or spear Deity : Agni, god of fire
  - Indian zodiac: 26°40' Mesha - 10° Vrishabha ; Western zodiac 22° 40' Taurus - 6° Gemini



Krittika is ruled by Agni, the God of Fire.

Symbol: Flame or Razor

Animal symbol: Female sheep

It represent the *Dahana Shakti*, the power to burn or to cut away negativity to get to the deepest truth.

Razor

The star cluster Kṛttikā, , popularly transliterated "Krittika" sometimes known as Kārtikā, corresponds to the open star cluster Pleiades in Indian astronomy and Jyoti a (Indian astrology). The name literally translates to "the cutters".

According to Hindu mythology, the god Murugan was raised by the six sisters known as the Kṛttikā and thus came to be known as Kārtikeya (literally "Him of the Kārtikā").

According to the Mahābhārata, Murugan was born to Agni and Svāhā, after the latter impersonated six of the seven wives of the Saptarṣi and made love to him. The Saptarshi,

hearing of this incident and doubting their wives' chastity, divorced them. These wives then became the Kṛttikā.

Agni is the symbol of brightness and brilliance and all weapons with fire-power. And other things of this same category come within the range of Krittika group. The fire is considered as purifier for it burns away all that is sordid, dark and dull, also all that is low and sinful and inauspicious in the world. The dross thus blazed away, only effulgence and light remain. Fire gives the earth its activity and dynamic and revives it after spells of cold that periodically inflict comatose condition on the earth.

It is easy enough to deduce from fire the causal effect of the Krittika group. Mangal is the lord of that part of Krittika which is in Mesa Rasi and Mangal is like a mass of lightning in shining splendor. So the Krittika in Mesha is devastatingly brilliant, the effulgence being closely associated with an incendiary character.

The Krittika of Vrshabha Rasi is brilliant but unlike the Krittika of Mesa, is not incendiary. The lord of Vrshabha Rasi is Sukra and Sukra stands for worship of beauty and for poetry and imagination. He is radiantly white like Snow, the 'Kunda' flower and the 'Utpal'. He is also the encyclopedic expounder of all branches of learning. It follows that the Krittika of Vrshabha Rasi is brilliant but the brilliance does not burn. It is soft and sweet and benign. The Krittika of Mesha Rasi is doubtless brilliant, it has plenty of heat which burns. The Krittika of Vrshabha Rasi has on the contrary a softened radiance, a wave of brightness that does not hurt. In Western Astrology Krittika has been described as an incendiary star.

Devata Agni is the oldest of all gods and used to be worshipped all over the world. Old Romans addressed Him Vesta and worshipped Him without image.

"No image Vesta's semblance can express  
Fire is too subtle to admit of dress"

'Agni remains hidden in wood, plants and water [terrestrial or aerial] Born in the sky it descends in form of lightning and the Sun and is the source of energy. It is at the root of all creation and expression of speech. In mythology it is 'Master of the House, Domestic god and head of the clan'. There are many names of Agni, each is used in inviting and worshipping Agni for particular function and occasion.

Krittika, therefore, denotes capability to give a desired change in a form by burning out all the impurities of life or the wrongs and give birth to purity, morality and virtues.

Mythology describes Krittika as the foster mother of Kartik devata who is beautiful in appearance and an able commander in a battle. He is still worshipped in South India. The ideas of Krittika are related to the ideas of a commander, fighter, a foster mother, nurse or an adopted child;. Since the root power of every action is Agni, either action of the senses, or digestion, or the existence of life, it is first worshipped in all Pujas (divine service). For different actions (Karmas) the same Agni is worshipped by different names. Agni is conceived in three planes physical, mental and spiritual. Krittika in Mesa (Tamo Guna) represents physical creative force. Krittika in Vrshabha (Raja Guna) represents the function of Agni (creative faculty) in mental plane.

**Krittika by name connotes Kirti — a great achievement, monumental deeds that are famous; Kartan — to cut, divide, to trim; also its instrument, viz., sword, knife, razor, etc.**

**In Krittika the portion that is in Mesa has ideas of burning sensations or feelings. It may be the fire of the stomach, body or mind. This is due to the characteristic of Mesa and Mangala. But Krittika in Vrshabha speaks for luster and glow of power, full of warmth and feelings. This is due to ideas of Vrshabha and Sukra.**

**Krittika is also known as the "Star of Fire" and is related to a commander, fighter, foster mother, lustre, glow of power, physical and creative force. Krittika being a female nakshatra suggests passivity, indicating that Krittika needs outer energy or life circumstance to activate their power.**

**This is the third nakshatra of the zodiac, spanning 26°-40' in Mesha to 10°-00' in Vrshabha. Kritikka is considered the nakshatra where power is born. This is the birth star of Chandra. The passivity of this nakshatra represents their ability to nurture power. Mythology describes Krittika as the foster mother of Kartik devata who is beautiful in appearance and an able commander in a battle.**

**Krittika Nakshatra burns up negativity, purifies what is mixed, and cooks or prepares that which is not yet ripe. This nakshatra rules war, battles, and disputes. Planets in Krittika activate its passive energy. Krittika denotes capability to give a desired change in a form by burning out all the impurities of life or the wrongs and give birth to purity, morality and virtues.**

**People with this nakshatra have a cutting wit and can be sarcastic and critical. They are stubborn, aggressive and can be very angry. Those born under Krittika nakshatra have strained relations with relatives and friends. However, these persons are gluttons, fond of spicy foods, well-versed academically, fond of opposite sex, bright in appearance, misers, worried nature and of widespread fame.**

**Those born on a Krittika day are fiery and full of creative energy. They like to take on big projects and are highly ambitious and self-motivated. Vast learning, logical, doubting mind, creative ability, unsteady fortune, hot bod, enthusiastic, engineering brain and brave are their typical characteristics.**

**Ascendant in Krittika: Dignified, proud, honourable, ambitious, skilful, wealthy, truthful, honest, strong appetite, wavering mind at times.**

**Moon in Krittika: Brilliant appearance, well-known, peaceful nature, good advisor, strong in purpose, determined, intelligent, unstable mind, gifts in fine arts, moves away from birth place, combative nature at times. The moon in Krittika indicates a person who is sharp, penetrating, sarcastic and critical. They are proud, ambitious, determined and focused on achieving their goals. They can be crusaders against injustice, protective of others, persistent and stubborn, but also aggressive and fiery.**

The first 3'20" of Kirtikka falls in Aries, which brings in aspirations for radical changes in personal and social life. The remaining 10' of this constellation falls in Taurus giving gifts of fine arts, beauty, elegance and fashionable dress.

**Sun in Krittika:** Spiritual warrior, disciplined, leadership, power over the masses, issues with authority figures, need for seclusion, solitude, gift in music, dance and drama, angry temperament, destructive.

**Career Interests:** Spiritual teachers, advisors, musicians, dancers, singers, modeling, fashion designers, military careers, building contractors.

**Health issues:** neck ache, throat soreness, headaches, fever, malaria.

**Shadowy side:** Stubbornness, aggressive nature, destructive tendencies, a passive-aggressive personality, illicit affairs and attraction to others' mates.

- **Nakshatras- ROHINI (Red One) THE STAR OF ASCENT**
  - Western star name: Aldebaran (Alpha Tauri)
  - Lord: Chandra (Moon)
  - Symbol: Cart or chariot, temple, banyan tree Deity : Brahma or Prajapati, the Creator
  - Indian zodiac: 10° - 23°20' Vrishabha ; Western zodiac 6° - 19°20' Gemini



Deities :Brahma, Prajapati, the Creator.

Symbol :Ox-cart, Cariot, Temple, Banyan Tree

Animal symbol :Male Serpent

*Rohana Shakti:* fosters power of growth and creation and creative development all levels, bestowing fertility.

**Chariot**

'Rohini' is the wife of Chandra who is said to have been fond of fine dress, cosmetics and décor and was the most beloved of Chandra or Moon. Those born in the star Rohini are agriculturists, experts, well-behaved, handsome, good speakers and poets. Rohini Nakshatra evokes some degree of jealousy because others may resent that a person gains such abundance. It can increase desire. But these are only side effects to its great prosperity.

Rohini is ruled by Prajapati, the Creator. Of the 27 daughters, Rohini was the Moon's favorite wife. This is the fourth nakshatra of the zodiac, ruled by the planet Moon. It spreads from 10°-0' in Vrishabha to 23°-20' in Vrishabha. Eyes of the people born in this nakshatra are especially attractive. The word is derived from "Rohan" which means 'to rise' or 'to bring into existence'. The other name of Rohini is Suravi - the celestial cow.

Rohini is a bright little star in Vrsa – Prthvi Rasi, Raja Guna – the earthly desire or Kamana. Kamana rises from Kama and this being in Prthvi Rasi shows tendency towards material enjoyments, in extreme cases it shows lust or passions. Kama is an attribute of Kamini (woman). In mythology, Rohini is the most favourite star of Candra personified.

**Rohini implies both Arohana (ascending) and Abarohana (descending). They are the attributes of mind, astrologically, Candra.**

**Devata Brahma – the creator, often referred to as Prajapati – lord of all creatures. Agni (fire or energy) is the instrument of Brahma. It is at the root of Bak (speech) and is related to Saraswati (Goddess of Knowledge). The colour of Agni is red. So Rohini refers to red, blood or saffron colour. Gandha is the Guna of Prthvi therefore, in Rohini it is perfume, fragrant.**

**The other name of Rohini is Suravi – the celestial cow; it has ability to give whatever is wanted from it.**

**Rohini resembles Saraswati. In mythology, Brahma being temporarily sensual chased Saraswati and the latter took the form of a deer and ran to avoid indecency. The story aims to say that Rohini has tendency towards sensuality.**

**A person born in this Nakshatra is efficient in religious activities, earns his livelihood through agricultural occupation, is endowed with beauty, is a master-conversationalist, a genius and efficient in arts. They are extremely materialistic and frown on those who don't measure up to their taste and high culture.**

**One who is born under this star will have to control his/her stubborn nature if they want to work in groups or be in professions that require dealing with people. They can be extremely critical of others, looking down at their seeming low class.**

**Females born in this nakshatra tend to display whatever riches they have. They are also short tempered and invite troubles. They possess inherent aptitude for any work entrusted to them..**

**Males born in this nakshatra have very attractive eyes with a special magnetic touch. He can attain great success in his life provided a little restraint is kept in the freedom of his mind. Those born under this nakshatra are well learned, influential, travel minded, artistic, business like, spiritual and of changing affections.**

**Ascendant in Rohini: Brilliant, attractive, magnetic eyes, charismatic leader, wealthy, political power, popular, virile, romantic, artistic, sex-symbol, sensual nature, indulgent, sexual addiction.**

**Moon in Rohini: Lovely appearance, balanced mind, gifts in music, dance and drama, successful career, affects the public, success in politics, fame, wealth, good health, well-developed muscles. The moon in Rohini indicates a person who is passionate, sexually seductive, elegant, attractive and charismatic. They love children, art, music and luxury, and the fine things of life, but can be snobbish, pampered, materialistic and critical of those whom they consider not up to their own standards.**

**Sun in Rohini: beautiful, seductive, sensual, artistic nature, strong emotions, poetic, musical gifts, robust nature, well-liked, many friends.**

**Career interests:** Politicians, authority positions, musicians, artists, actors, dancers, agriculture, real estate, restaurant and hotel business, fashion designers, models.

**Health issues:** colds and coughs, irregular menses, apoplexy, obesity, poor diet, sore throat, venereal disease.

**Shadowy side of Rohini:** indulgence and materialism, to win a kingdom at the loss of his own soul, obstinacy and bull-headed nature, short nature and critical nature, jealousy and possessiveness; the divinity of man loses its pristine memory and becomes immersed in worldly gratification.

- **Nakshatras- MRIGASHIRA (Head of a Deer) THE SEARCHING STAR**
  - Western star name:  $\lambda$ ,  $\phi$  Orionis (Lamda Orionis)
  - Lord: Mangala (Mars)
  - Symbol: Deer's head Deity: Soma, Chandra, the Moon god
  - Indian zodiac: 23° 20' Vrishabha - 6° 40' Mithuna ; Western zodiac: 19°20' Gemini - 2°40' Cancer



Deity:Soma, the Moon God.  
Symbol: Antelope's Head  
Animal symbol: Female serpent  
*Prinana shakti*:the power of giving fulfilment

Deer Head

Mrigashirsha, a mridue (soft and tender) nakshatra is ruled by Soma, the God of the Moon or the immortal nectar. This is the fifth nakshatra of the zodiac, spanning from 23°-20' in Vrishabha to 6°-40' in Mithuna. The word 'Mriga' represents forests, gardens, a search, a seeking to find, to roam about in forests and a hunter, to seek to blaze the trail, a guide and preceptor. Mrigashirsha is partly in Vrishabha and partly in Mithuna.

In Vrshaba it is related to material or worldly things. It represents the ideas of tracing out, a track, road, journey, etc. It will show more inclination towards physical beauty and for dress. In Mithuna it is related to attribute Baiyu (air). The ideas in it are seeking for beauty, pleasures, motherly feelings, etc

The word 'Mriga' represents forests, gardens, a search, a seeking to find, to roam about in forests and a hunter, to seek to blaze the trail, a guide and preceptor. An erotic affair, beauty of the countenance with particular emphasis on the radiant lustre of the face, because of the Moon. To seek is the primary characteristic of the star, to discover hidden treasures after the churning of the Sea, the 'Samudra Manthan' of the Hindu Mythology, the mother, motherly conduct that is to say maternal instincts, self-sacrifice without hope of requital, etc. Mrgasira (Mrga — deer to search for; Sira — the head) means searching mind, research, etc. Mrgasira represents hunt, pursue, investigate, examine, etc. No wonder that Mrgasira may denote greatest intellect, researchers, poets or beautiful looking persons.

Chandra is the lord of the mind, so all mental attitude, good or bad, sympathies and antipathies, patience and impatience, the fidgetiness and placidity, imagination, the gift of

poetry, purity, sweetness and light, physical and mental aspects, all these come within this star and when things of sweetness and light of physic as also of the mind, both derivatives from the moon, the horoscope of Rabindra Nath comes to mind. His Janma lagna was Mina with Chandra there and Vrhspati was in Karkata rasi. Because of this yoga Rabindra Nath had something like physical translucence which was object of admiration all the world over, wherever people met. Also, at the same time his poetry enthralled the whole world.

It conveys the ideas of searching for beautiful faces, visit or request a girl in marriage. People born in this nakshatra have a strong body and moderate complexion.

They are sincere in their behavior towards others and expect that others should also behave in the same way. They have a good grasping power, can quickly learn new things and have a creative nature.

The moon in Mrigashirsha indicates a person who is restless and nervous, and constantly searching or looking for something. They are gentle, tender and peaceful, sensual and romantic, with motherly instincts. They are always curious and so are good travellers, investigators, researchers and collectors and they make good public speakers and communicators.

A person born in this Nakshatra is a sharp shooter, loved by the king and follows virtuous path. They always have financial and personal difficulties. Females born in this nakshatra like to keep themselves busy in some way after the marriage. Vast learning, likes research, high position, noble views of life, mystical are some of the traits exhibited by those born under Mrigashirsa nakshatra.

Ascendant in Mrighasira: Attractive, seductive nature, mystical, seeker of truth, face of a deer, enthusiastic, talkative, good speech, daring, active mind, mental vacillation, love of travel.

Moon in Mrigashira: Intelligent, writing skills, political nature, wealth, sensual, beautiful, timid, trouble with business partnership.

The moon in Mrigashirsha indicates a person who is restless and nervous, and constantly searching or looking for something. They are gentle, tender and peaceful, sensual and romantic, with motherly instincts. They are always curious and so are good travellers, investigators, researchers and collectors and they make good public speakers and communicators.

Sun in Mrigashira: Adventurous, courageous, architect, competitive, leadership, authority figure, poetic, writing skill, jack of all trades, creative, indulgent nature, laziness.

Career interests: writer, poets, astrologers, mystics, researchers, teachers, engineers, gemologists, acting profession, music, real estate, sales, travel agents. The first half of Mrigashira falls in Taurus producing beautiful, creative and intelligent children, bringing in material affluence. The second half resides in Gemini manifesting writing, public speaking and persuasive speech with an inclination to curiosity, intelligence and research.

**Health issues:** vocal chords, sore throats, consumption, venereal disease, sciatica.

**Shadowy side:** Indulgence in pleasure, sensory attachments, strong earthy needs, craving for sensation, fickle nature in the Gemini half of the Nakshatra.

• **Nakshatras-ARDRA (Moist One)THE STAR OF OPPRESSION**

- Western star name: Betelgeuse (Alpha Orionis)
- Lord: Rahu (North lunar node)
- Symbol: Teardrop, diamond, a human head Deity : Rudra, the storm god
- Indian zodiac: 6° 40' - 20° Mithuna ; Western zodiac: 2° 40' - 16° Cancer



**Deity :** Rudra, the lord of storms

**Symbols :** A human head, tear drop

**Animal symbol:** a female dog

**Yatna shakti:** power to making gains in life through efforts

**Head**

Ardra is ruled by Rudra, the fierce form of Lord Shiva who represents thunder. This is the sixth nakshatra of the zodiac, having a spread from 6°-40' to 20°-00' in Mithuna or Gemini and is ruled by the node Rahu. Ardra means wet or surcharged with water, that is fat. When the Sun enters Ardra the earth is said to be starting its menstrual course that is "Ambobachi" Ardra is called a tikshna Nakshatra with a gift from Brahma of "undefeatable power". Rudra is the lord of wild animals and storms. Hence knowledge and power becomes a double-edge sword unsed for destruction.

Arudra means wet or surcharged with water, that is fat. Because the earth is running her menstrual course there are teardrops falling one after another. From Rudra comes all suffering, persecutions and oppressions, anger, ferocity of countenance or hideousness of noise. Rudra is another name of Shiva, the "five-faced" [Panchaanana]. In knowledge, asceticism, renunciation, as also in enjoyment, he is the supreme consummation of all desires. He is the blue-throated one, the wielder of the most tremendous powers, what could not be attempted, far less achieved by other Gods, when the churned Ocean at the time of 'Samudra Manthan' exhaled poison Siva achieved quite simply by holding the poison in his throat [turning it blue]. On one side he is the symbol of the most perfect placidity and serenity, on the other hand he is the symbol of all that is terrible. He holds the great serpent on his head and on his forehead crescent Moon with his sweet-soft light. He is at the same time the most peaceful and also the most terrible. And in all these are to be traced the intrinsic characteristics of Arudra. On the surface of it Arudra stands for suffering, hardness, cruelty, murder, prison, theft, adultery, etc. The root characteristic is oppression - in order to purify.

Those born in the Ardra star are soft, stable minded, strong, earning by sacrifice, afflicted by sickness, fear and angry. They are bereft of money and corns. Ardra born people can behave very coolly during the times of extreme hardship and plan their actions accordingly and they get employed in professions that are related with travel and foreign places.



One born under this nakshatra is thrifty, insincere , ungrateful and sinful and at times they will spend foolishly.They are flexible and open to change, and often make attempts to change their negative traits. Those born under this nakshatra will suffer from heart trouble, paralysis, and stress related ailments..

**Ascendant in Ardra:** Intelligent, brilliant mind, writing and communication skills, craft speech, good dexterity, ungrateful, deceitful.

**The Moon in Ardra:** Thirst for knowledge, curious mind, difficult marital karma, delays in marriage, great communicator, orator, ungrateful, mischievous, anti-social.

The moon in Ardra indicates a person with sadness and destructive impulses, but also who is skilled at creating new things out of destruction and renovating old things. They are cold, calculating, stubborn and controlling, with a violent temperament, but can also be strong, stable and sympathetic personalities

They are religiousness, of responsible positions, artistic, brave, prone to litigations, have laziness, is a leader and passionate

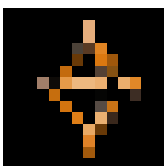
**The Sun in Ardra:**Social skills, politically minded, mental instability, fickle, critical, dishonest, cunning, fierce activity, restless mind.

**Career interests:** Writers, teachers, hospice work, social services, sales, public relations, politics, humanitarian projects, athletes, butchers, drug sellers, helping professions of alleviating pain and suffering to others,

**.Health issues:**Nervous system disorders, skin sensitivity, allergies, mental disorders, lung problems.

**Shadowy side:** Potential abuse of power, lusting after material attainments, causing torment and pain to others, critical and complaining attitude, haughty and ungrateful, hunting and animal killing.

- **Nakshatras-PUNARVASU(Return of the Light) THE STAR OF RENEWAL**
  - *Western star name:* Castor and Pollux (Beta Geminorum)
  - *Lord:* Guru (Jupiter)
  - *Symbol :* Bow and quiver *Deity :* Aditi, mother of the gods
  - *Indian zodiac:* 20° Mithuna - 3°20' Karka ; *Western zodiac* 16° - 29°20' Cancer



**Deity:** Aditi :the Great Mother Goddess

**Symbol:** Bow and quiver of arrows.

**Animal symbol:**Female cat

**Vasutva prapana shakti:** power and ability to gain wealth or substance

## **Bow**

**Punarvasu is ruled by Aditi, the Great Mother Goddess. This is the seventh nakshatra of the zodiac, spanning from 20°-00' in Mithuna (Taurus) to 3°-20' in Karaka (Cancer). The word Punarvasu is derived from Puna+Vasu, which means return, renewal, restoration or repetition. Punarvasu Nakshatra brings about the return of energy and vitality. It causes our creative growths and inspirations to be renewed.**

**It denotes the ideas of abode, residence, back to home, sojourn, recurrence, commencement, to shine or grow bright again, to enter into life again, renewal of riches, etc.**

**The word Punarvasu is derived from Puna+Vasu, which means return, renewal, restoration or repetition. The 12 Adityas were born of Kasyapa in the womb of Aditi. The 12 Vasus are Indra, Vishnu, Vaga, Twasta, Barun, Aryama, Pusa, Mitra, Agni, Parjanyan, Vivasvan and Dinakar. The mother Aditi of whom the Gods are born is the repository of everything good—truth, generosity, magnanimity, purity, aristocracy, beauty and renown. It follows that this star is the cause for these virtues. To start afresh after having once broken off, to start a new life, to come back from a distant land—all these are signified by Punarvasu. It stands for freedom from restriction and limitation, and boundless space. The Gods, the children of Aditi, are basically and essentially different from children of Diti, who are demons. The demons never had a taste of divine nectar and therefore miss the knowledge of fundamentals, fundamentals of creation and mystery. They were engrossed with or deeply emerged in enjoyment of the externals, the materialistic aspect of the universe. Gold and sex were the two immediate pursuits, which made them extroverts. The Gods, however, could rip into the deeper texture of things, they had tasted the divine nectar and, become partners in supreme divine bliss and Punarvasu represents all these.**

**Punah means repeat, again and again; Basanti means habitation. Punarbasati, therefore, means remaking or remodelling of dwellings, Punarbasati or Punarvasu are same in meaning. It denotes the ideas of abode, residence, back to home, sojourn, recurrence, commencement, to shine or grow bright again, to enter into life again, renewal of riches, etc.**

**A person born in this Nakshatra has numerous friends, is a practitioner of sacred texts and scriptures, possesses gems, jewels and ornaments etc. and they have the spirit to rise from the ashes. These people have a good height and an oval face. They tend to be obese in their later age.**

**Females born in this nakshatra are calm but tend to get into arguments to exhibit their intelligence. This may give rise to disputes with other family members. She will be leading a comfortable life. She cannot enjoy good health.**

**Males born in this nakshatra can shine and get success in almost all the subjects except in partnership businesses or deals. He does not like to cause trouble to others, on the other hand he tries to help the needy..**

**Those born in this nakshatra are good natured, have trials in life, are cultered, helping nature, vanity minded, failure and success come often.**

**Ascendant in Punarvasu:** Charitable, thoughtful, intelligent, poetic, passionate, thinker, writer, fun loving, freedom loving, moves a lot, several mates, needs a spiritual mate, acting skill, success in business.

**The Moon in Punarvasu:** Happy, friendly, easily concerned, good speech, self-controlled, religiously inclined, leads a simple life, trouble in marriage, writing skill, self-publishing, fickle nature, indecisive.

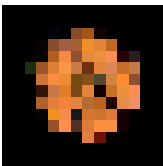
The moon on Punarvasu indicates a person with strong inner resources and ability to bounce back from difficulties, and who is philosophical, religious, spiritual, likeable, charming and forgiving. They are idealistic, honest and truthful to the core and value family and the home.

**The Sun in Punarvasu:** Great intellectual prowess, gifts in the communication fields, emotionally overwhelmed, good social status.

**Career interests:** acting, drama, entertainment, politics, writers, publishers, spiritual teachers, mystics.

**Health issues:** Sensitive nervous system, pain, swelling in the ears, weak liver, jaundice, lung problems.

- **Nakshatras- PUSHYA (Nourishing) THE FLOURISHING STAR**
  - Western star name:  $\gamma$ ,  $\delta$  and  $\theta$  Cancri (Delta Cancri)
  - Lord: Shani (Saturn)
  - Symbol : Cow's udder, lotus, arrow and circle Deity : Brihaspati, priest of the gods
  - Indian zodiac: 3°20' -16°40' Karka ; Western zodiac 29°20' Cancer - 12°40' Leo



Deity: Brihaspati, lord of sacred speech/ the priest to the Gods

Symbols: Flower, a circle, an arrow, the udder of a cow

Animal symbol: male sheep, ram

Bramavarchasa shakti: power and ability to create spiritual energy

Flower

Pushya is derived from Pushti which means nourishment. Pushya is ruled by Brihaspati, the God of Divine wisdom. This is the eighth nakshatra in the zodiac, spanning from 3°-20' to 16°-40' in Karaka. The word Pushya means to strengthen, to fortify. The word etymologically means "to nourish" and that again means to preserve, to protect, replenish, multiply and strengthen.

Vrhaspati is described as the great teacher of all creation from amoebae to the Gods and is the source of all knowledge and wisdom. The mystery of creation is no mystery to him. He is the eloquent preceptor, the wise minister, pontifex, head of all religious ceremonies. He

takes pleasure in all worshipful ritual. And that is why the Pushya is composed of these virtues. It has been described as blossoming and flourishing. It is the mouth of Orion.

**Symbol —** Udder of a cow. **Devata —** Brhaspati. Pushya is derived from Pushti which means nourishment. The nourishment may be related to either physical fitness or material wealth or knowledge. In Pushya the ideas of Brhaspati are linked up. Brhaspati stands for wisdom — the wisdom that nourishes the mind, flourishes it and makes it prosperous. Brhaspati is a preceptor, a minister, a Guru — guide and a Purohit (priest; Pura — internal, Antahpura; hita — benefit) a person who benefits the soul and mind. Brhaspati is also called Baacaspati (Baacas — speech; pati — lord) the lord of speech

Pushya Nakshatra increases our good karma and good efforts. The value of this Nakshatra for religious and spiritual practices is emphasized.

The person born under this Nakshatra has a healthy body, obeys his parents, religious, humble, fortunate and possesses wealth and vehicles etc. These people respect laws and believe that nobody should be above the law.

These people are likely to suffer from lack of hormones that help in body growth and digestion, skin troubles, cough and cold and asthma. Males born in this sign are likely to be tall but thin. Females born in this sign are short in stature with an oval face.

**Ascendant in Pushya:** Humanitarian and thoughtful nature, bold, eloquent in speech, religious, intuitive knowledge, independent, good status, musical gifts, creative nature.

**Moon in Pushya:** Learned, composed mind, virtuous, liked by all people, wealthy, political interest, problems with family of origin.

The moon in Pushya indicates a person who is religious, conventional, helping, selfless, caring, intelligent and spiritual. They are usually self-sufficient and wealthy, but give service to others and the under privileged. However, they can be arrogant and superior towards those who do not share their high ideals.

**Sun in Pushya:** Good speech, authority figure, wealthy, successful, thrifty, sensitive, artistic nature, creativity in arts, need for security.

**Career interests:** Politics, government positions, geologists, aquatic biologist, military, police, musicians, artists.

**Health issues:** skin problems, eczema, stomach, ulcers, nausea, breast cancer, tuberculosis, chest problems.

**Shadowy side:** Stubborn, selfish nature, arrogance, pride and jealousy, deflated by criticism, doubting their own worth due to others opinion,.

- **Nakshatras- ASHLESHA(The Embracer)THE CLINGING STAR**
  - *Western star name:* δ, ε, η, ρ, and σ Hydrae (Alpha Cancri)
  - *Lord:* Budh (Mercury)
  - *Symbol:* Serpent *Deity :* Sarpas or Nagas,, deified snakes
  - *Indian zodiac:* 16°40' - 30° Karka ; *Western zodiac* 12°40' - 26° Leo



Serpent

**Deity:** Naga, the Serpent King

**Symbol:**Coiled serpent

**Animal symbol:**Male cat

**Visasleshana shakti:**The serpent energy with divine wisdom; the power and capability to inflict with poisonous venom, to paralyze enemies with its hypnotic gaze.

Aslesha is ruled by the serpent God. This is the ninth nakshatra of the zodiac, spanning from 16°-40' to 30°-00' in Karaka house. It is the birth star of Ketu.The force of Aslesha can be understood by its name Naga. Aslesha Nakshatra can be helpful if we have enemies but it can serve to give a person an inimical temperament as well. It all depends upon how the energy of this Nakshatra is used

Aslesha's Symbol — Coiled snake. Devataa — Ahi (snake). The force of Aslesha can be understood by its name Naga. Naga and Ahi are same. In Naga, 'ga' stands for gati or gamana or go in English. 'a-ga' means that which has no go. 'Na-a-ga' or Naga means to say that it can go where one cannot go. Indeed, snakes possess such power. The creature can remain coiled in such small holes or cracks where it seems impossible for the creature to go. Mind (Candra is the symbolical expression of mind and the ruling Graha of Karkata) has similar capabilities. It has power to secretly travel or penetrate into a place where ordinarily it is impossible to go. Such power is depicted by the name Chandra-Ketu — another name of Siva — the lord of wisdom. Candra-Ketu is, therefore, represented by the symbol of Siva in yoga with Candra (as Candra or moon appears in Krshnaachaturdashii, XIV phase in the period of New Moon) on his forehead and a snake coiling round his neck. The symbolical idea of such Candra means to say that total extinction of mind is not possible, a part of the mind and the senses remain to function 'yoga' (union or communion) while the rest is under control or in Samadhi.

A person born in 'Ashlesha Nakshatra' is a born wanderer i.e. travels unnecessarily, wicked, causes anguish to others, spends his wealth for evil purposes, and is a sensualist.Their disease resistant capacity is limited. They tend to put on weight in the middle age.

They are actively associated with organisation or persons or services where some underhand dealings are undertaken. They also make successful politicians. These people can make some of the best statesmen, given a favorable combination of planets like Jupiter, Sun and Mars.They have excellent communication skills and many of them are good orators.

Females born in this nakshatra know how to win their opponents through tact.They are good for administrative works. Males born in this sign, are reluctant to come out with their views openly.

**Ascendant in Ashlesha:**Sensual, seductive nature, cruel, ungrateful, need to develop tact, needs time alone, service-oriented, many enemies, issues of deception and intrigue.

**The Moon in Ashlesha:** Leadership, political success, mystical nature, entertainer, astrological gifts, intuitive, writing and speaking gifts, poetic nature, learned, research and organizational skills, need to watch diet, insincere, ungrateful, sinful.

**The moon in Ashlesha** indicates a person is penetrating, intense, hypnotic, wise, profound and secretive. They are ambitious and full of conviction and are unable to take criticism or humiliation. They can also be crafty, devious, controlling and vengeful

**Those born in the Nakshatra of Aslesh** are moody, short tempered , have harsh speech, is wealthy, religious and slow in their deeds

**The Sun in Ashlesha:** Business oriented, greedy, stubborn nature, opinionated, mystic, intuitive, good communication skills, erratic career, unpredictable, deceptive, evasive.

**Career interests:** Politicians, lawyers, writers, teachers, astrologers, mystics, snake charmers, zoo keepers, prostitutes, pimps.

**Health issues:** Food poisoning, obesity, poor diet, venereal disease, arthritis, nervous disorders.

**Shadowy side:**Mental instability, worry, fear and melancholic mind. Issues with temper and anger. A good Nakshatra for separation, filing divorce and ending a business partnership. Cannot tolerate personal humiliation. A sensitive nervous system, psychic vulnerability and self-deception. Crafty, elusive and lie when it serves their need. Pain is inevitable and have difficulty in controlling diet. Have difficulty in facing life realistically.

- **Nakshatras- MAGHA (The Great One)THE GLORIOUS ONE**
  - Western star name:Regulus (Alpha Leonis)
  - Lord: Ketu (south lunar node)
  - Symbol : Royal Throne
  - Indian zodiac: 0° - 13°20' Simha
  - Western zodiac 26° Leo - 9°20' Virgo



**Deities:** Pitris, representing ancestral pride & protectors of humanity

**Symbol:** palanquin

**Animal symbol:**Male rat

**Tyage kshepani shakti:** the power to leave the body and the capability to attain spiritual liberation.

**Palanquin**

**Magha** is ruled by the Ancestors.This is 10th nakshatra of the zodiac, ruled by the node Ketu and spanning from 00°-00' to 13°-20' in the sign Leo, ruled by Sun. Magha is derived from Maghaban. Magha is the causes of brightness and light.Magha stands for noble

impulses and incentives, the gift of Magha must always be a noble one. It shows that we are coming to the end of a cycle.

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Magha has been described as glorious one. Anthroporphically it is the nose of Kalpurush. Maghaa is derived from Maghaban (cloud; Megha; Devataa — Indra). The cloud presents a grave and fearful look. It is the store-house of electricity, the great energy of fires, the terrible thunders are hidden in it. Its sudden lightning anger wherever falls there is seldom any protection against it. It roars and shakes the very bones. But it has in it the most lovable and nourishing properties of rains. It sheds rains freely for the benefit of the earth and everyone on the earth. It is a selfless gift — it does not want anything in return. So, Maghaa Stands for suva-karma — a good action particularly for selfless gift for the welfare of others.

Devataa Indra is the lord of human senses (Indriyas) the medium between self and the world beyond self. The energy or the fire of Maghaa by representation in a living form effects desire. Desire is the creative effort of mind and that desire is at the bottom of all other functions. It is Vaasanaa — the first impulse that is in the living substance or living soul.

A person born in this Nakshatra is strong-hearted, respects his father, is a learned man, intelligent and is a winner. Magha born will respect the elders and their experience. They are straight forward, do not like to harm others and expect that others should not harm them in any way.

These people are often failures if they undertake independent business, as reckless profit making is not in their blood. A person born in this Nakshatra will respect others and in turn expect respect from them.

Ascendant in Magha: Devoted to God and forefathers, has servants, receives praise, respect, susceptible to allurements of sex, deep-rooted dislike for certain people.

The Moon in Magha: Honoured and recognised by learned people, worship of gods and ancestors, involved in some mystical work, enterprising, enjoys life, charitable, physically strong, hot tempered.

The moon in Magha indicates a person who is noble, eminent, ambitious and generous, with leadership qualities, strong and traditional values and a drive for power and wealth. They are amiable and have a positive outlook on life. They are loyal and proud of their family and ancestors, but can also be elitist and arrogant

Males born in this nakshatra get a good, trustworthy wife. Females born in this nakshatra are religious minded and most devoted to their husbands and they will suffer from uterine

problems. They have the capacity to command, are wealthy, devoted, social workers and have moral standard.

The sun in Magha: Leadership, authority positions, entertainer, musical, seeks attention, kingly, proud nature, adventurous spirit, love of travel, connected to a spiritual lineage.

Career interests: Politicians, lawyers, heads of corporations, actors, musicians, archaeologists, historians, hypertension, self-employed, managers.

Health issues: heart problems, stomach, ulcers, skin problems around mouth.

Shadowy side: Arrogance, racial superiority, prejudice and identification with class status. As they are attached to material prosperity, they can win the kingdom but lose their souls. Chronic discontent on their failure to attain their lofty ideals of success. Failure to hit the mark set up for their standards of perfection. Inclined to cruel and fierce activities. Problems faced due to sexual allurements Both Bill Clinton and Michael Jackson have their Sun in Magha).

- Nakshatras- PURVAPHALGUNI (Former Reddish One) STAR OF FORTUNE
  - Western star name:  $\delta$  and  $\theta$  Leonis (Delta Leonis)
  - Lord: Shukra (Venus)
  - Symbol : Front legs of bed, hammock, fig tree Deity : Bhaga, god of marital bliss and prosperity
  - Indian zodiac: 13°20' - 26°40' Simha ; Western zodiac 9°20' - 22°40' Virgo



Front legs of  
bed

Deities: Bhaga, the God of Good Fortune, Shiva Lingam  
Symbols: Two front legs of a bed; swinging hammock; couch  
Animal symbol: Female rat  
Prajana Shakti: the power of creative procreation.

Purvaphalguni in the Vedic order is ruled by Aryaman, the God of contracts and unions. This is the 11th nakshatra of the zodiac, ruled by the planet of arts and beauty, Venus. It is also called the Bhagadaivata Star. It is the symbol of the call for creation, it announces creation and development. Purvaphalguni brings about union and procreation on all levels. This nakshatra implies by the bed or hammock, it is a time of rest and relaxation



**Devataa Bhaga** — the dispenser of pains and pleasure is Bhaagya. It bestows good fortune, welfare. Fulfilment of consequences, attainment of rewards, rejection of evil, correction, cleansing, reformation, etc.

It is also symbolised by a symbol of Sivalingam — the organ of creation to indicate sexual passion, love affection amorous pleasures and at the same time it means control or procreations at the very root of it and thus to enjoy the world without being a slave of passions and pleasures.

**Purvaphalguni** is the symbol of good fortune and luck. It is the birth star of Vrishaspati. A person born in this Nakshatra is very brave, fosters many people, clever but cunning, lusty and rough. They will have a long face and are generally handsome. They do not like underhand dealings and given a chance, would like to prevent others from indulging in those activities. Their independent nature often makes them difficult to enjoy the confidence of their superiors.

These people eat a lot and tend to suffer from headache, sinus or high blood pressure. A person born in this Nakshatra tends to be scrupulously honest and cannot stand back quietly and watch any illegal activity.

**The Ascendant in Purva Phalguni:** Gifts in music, dance, drama, attractive, sensual nature, charismatic, creative intelligence, learned, good healthvital nature, leadership, government positions.

**The Moon in Purva Phalguni:** Creative intelligence, love of drama, leadership skills, self-employed, love of travel, a wanderer, sweet speech, generosity, beauty, mystical nature, teaching skill.

The moon in Purva Phalguni indicates someone who is carefree, happy-go-lucky, attractive, sensual, affectionate, sociable, kind, generous and loyal. They are good communicators and influencers of others. They are artistic and relaxed in their approach, but can also be lazy and vain. They need to be in relationships and family life is important to them.

**The sun in Purva Phalguni:** Gifted in the performing arts, vanity, sense of humour, playfulness, regal quality, self-confidence, recognition through connection with women, a showman, gifts in teaching and sales, athletic nature..

**Career interests:** Actors, musicians, models, business managers, retail sales, radio, television, photography, cosmetics, jewelry, wedding planners, government service, politicians, teachers, professors, sex and marital therapists.

**Health issues:** skin problems, lips, addiction issues, heart trouble, blood circulation, venereal disease, accidents with fire.

**Shadowy side:** Vanity, narcissism and indulgence. Craving for stimulation and sexual excitements, resulting in a promiscuous nature with an addictive personality. Madonna has both her Ascendant and Moon in this lunar mansion.

• **Nakshatras- UTTRAPHALGUNI (Latter Reddish One) THA STAR OF PATRONAGE**

- Western star name: Denebola (Beta Leonis)
- Lord: Surya (Sun)
- Symbol: Four legs of bed, hammock
- Indian zodiac: 26°40' Simha- 10° Kanya
- Western zodiac 22°40' Virgo - 6° Libra



Back Legs of a bed

**Deity:** Aryaman, God of Patronage, Son of Aditi – Aryaman governs marriage contracts and protects family inheritance

**Symbol:** Back legs of a bed

**Animal symbol:** Bull

**Chyani Shakti:**Power of attaining prosperity through marriage or union

This is the 12th nakshatra of the zodiac ruled by Sun. This nakshatra spans from 26°-40' in Leo to 10°-00' in Kanya. The lords are Ravi and Budha, symbol is a bed. Uttaraphalguni indicates both the need for union and for organizing the resources gained through it.

**Aryamaa.** Aryaman means devotee of Surya. Aryaman refers to a person who is approached for any help; a patron. In a sense a husband is an Aryaman to his Wife; the financier is an Aryaman to a merchant who seeks finance; a physician is an Aryaman to a patient.

A person born in this Nakshatra is charitable, kind hearted, possesses patience, and achieves fame. They are straight forward and do not like to be taken for granted by others.

Those born under this nakshatra have a strong physique, good eyesight and are generally very ambitious. The efforts undertaken by these people have a certain aura of royal authority around them. They will enjoy a satisfactory married life and they are happy with their family.

Uttarphalguni particularly has special reference to patronage, favour, granting reliefs, person approached for monetary help or relief in sickness. A person born in this Nakshatra will especially be successful in careers that are associated with new beginnings like construction industry, hospitality industry, event planning, publicity management, etc.

**Ascendant in Uttara Phalguni:** Attractive, wealthy, several mates, generous, proud, sensual nature, beautiful, intelligent, talent in business, skilled with hands, humanitarian, mystical powers, intuitive.

**Moon in Uttara Phalguni:** Well-liked, successful, stable, respected much comfort and luxury, good intelligence, inventive mind, happy, friendly nature, tactful, independent, clean-hearted.

The moon in Uttar Phalguni indicates a person who is helpful, kind, friendly, caring, sincere and courageous. They are stable, fixed and focused in their approach to life.

They need relationships and family unity, and love humanity in general. However, they can also be dependent in relationships, stubborn and controlling.

The Sun in Uttara Phalguni: Humanitarian concern, leadership, fond of reading and writing, confident, strong pride, arrogance successful retirement, love of the creative art.

Career interests: Social worker, philanthropists, writers, actors, media personalities, healing arts, state health employees, astrologers, astronomers, mathematicians, business minded people, sales.

Health issues: Lips and mouth, sexual organs, hands and arms, skin sensitivities, digestive troubles.

Shadowy side; Deep sense of loneliness is experienced if they are not involved in any meaningful relationship. Issues of co-dependency and over-giving, resentment and ingratitude. Danger in indulging in black magic and tantra.

- **Nakshatras- HASTA (The Hand) THE CLUTCHING HAND**
  - Western star name:  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$  and  $\epsilon$  Corvi (Delta Corvi)
  - Lord: Chandra (Moon)
  - Symbol: Hand or fist Deity : Saviti or Surya, the Sun god
  - Indian zodiac: 10° - 23°20' Kanya ; Western zodiac 6° - 19°20' Libra



Deity; Savitar, the Sun God

Symbol: The palm of the hand

Animal symbol: Female Buffalo

Hasta sthaniya agama shakti: ability to manifest what we are seeking and to place it in our hands.

Hand

Hasta is ruled by Savitar, the creative form of the Sun God. This is the 13th nakshatra of the zodiac, ruled by Moon. Hasta spans from 10°-0' to 23°-20' in Kanya. The symbol is a closed hand or fist. Hasta gives the ability to achieve our goals in a complete and immediate manner. A person born in this Nakshatra is famous, is religious minded, respects Brahmins and learned people and possesses wealth. They are tall and thin in physical appearance.

Anthropomorphically it is the hand of Kalapurush.

The idea of Kanya Rasi is purity in thought and action. Hastaa denotes particular power; power to rule or control others. Devata Ravi is the Creator or the Curer. Hasta has ideas of creation and a healing power. Devata Ravi is known by 12 names — (1) Aruna; (2) Aaditya; (3) Tapana; (4) Dibaakara; (5) Bhaaskara; (6) Vaanu; (7) Maartanda; (8) Mihira; (9)

**Bivaakara; (10) Surya; (11) Sahasraamsu; (12) Ravi.** The ideas of Ravi known by its 12 names are tinged in the ideas of Hosts. It has power to remove the darkness of ignorance.

The symbol of close fisted hand refers to a person with some definite purposes or promise to bring someone or something within his control. In adverse condition it refers to act of stealing or pickpocketing and the like

They know how to win over the other party, hence these people can be good diplomats or are suitable for any profession. They do not have the formal education, but they can carry out the responsibilities assigned to them through their all round knowledge and efforts.

A person born in this Nakshatra is a very creative person and work very well with their hands. Those who born under this nakshatra are good at organising and managing things. They also excel at jobs, which involve a lot of travelling.

**Ascendant in Hasta:** Likeable, sociable, entertaining, attractive, sensitive, artistic, respected, eloquent in speech, fond of travel, thievish nature, serves in public, humanitarian.

**The Moon in Hasta:** Creative, industrious in work, practical, sweet smile, attractive, wealth late in life, makes quick friendship, remains unattached, inclined towards intoxication, cunning, many ups and downs in life, moody nature.

The moon in Hasta indicates a person who is skillful with their hands, good at craftsmanship and the arts, healers and massagers. They are clever, witty, entertaining and humorous, and are good speakers and communicators. Their early life may be subject to hardship and restraints and they like routine and security. They can also be grasping and possessive.

**The Sun in Hasta:** Love of knowledge and writing, skilled with hands, attention to details, excellent memory and analytical ability, interest in astrology and the occult, gifts in music, dance and drama.

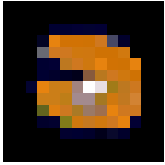
**Career interests:** Painters, artists, craftsmen, scholars, teachers, writers, sales, communication, public relations, hospitals and volunteer work, healers, travel industry, conference planners, astrologers, palm readers.

**Health issues:** Sensitive nervous system, bowels, colon problems, dysentery, colds and allergies, skin irritations, hands.

**Shadowy side:** Hardships, impediments and restraints early in life, health issues due to sensitive nature and Virgo is a vulnerable sign to health issues. A critical and impatient nature results in stress problems, a merciless and thievish mind.

- **Nakshatras- CHITRA (Bright One) THE STAR OF WONDER & OPPORTUNITY**
  - Western star name: Spica (Alpha Virginis)
  - Lord: Mangala (Mars)
  - Symbol: Bright jewel or pearl Deity : Tvashtar or Vishvakarma, the celestial architect

- **Indian zodiac: 23°20' Kanya - 6°40' Tula ; Western zodiac 19°20' Libra - 2°40' Scorpio**



**Deity: Tvashtar or Viswakarma, the Celestial Architect of the Universe**

**Symbol: Pearl or Bright Jewel**

**Animal symbol: Female Tiger**

**Punya cayani shakti: ability to accumulate merit in this life.**

**Pearl**

**Chitra is ruled by Tvashtar, the Cosmic craftsman. This is the "star of opportunity". Chitra reflects the world of maya and delusions, which they are to overcome. This is the 14th nakshatra of the zodiac, ruled by the fiery planet Mars. It spans from 26°-40' in Kanya to 6°-40' in Tula. The symbol is the gem on the serpent's crest. It is anthropomorphically the forehead of Kalapurush**

**In ancient time the star was known as the 'Star of Prosperity'. Chitra allows us to gain the fruit of our good karma that comes through righteousness. It has a highly spiritual energy and effect.**

**Citra's Devataa Viswakarmaa (Creator of the Universe also known by Prajapati — lord of the creatures) is the supreme creator or producer. A small portion of the Nakshatra is in Kanyaa (a sign of intellect) and the rest is in Tula (a sign of beauty and trade). In Kanya, in relation to a person it gives the idea of one having knowledge or intellect in various subjects or a tactful person or an efficient surgeon. But in Tula, it gives an idea of an artist — in painting or in screen or an efficient perfumer. Kanyaa being an earthy sign the idea may denote one who is capable of good planning, an engineer. Viswakarmaa has special qualities of arranging things in order, things that are ready-made, fashioned either in the making of garments or in an engineering factory and thus it connotes the idea of collecting, gathering, piling up of various materials presenting beautiful appearance. It is conspicuous, excellent or distinguished.**

**In mythology Viswakarmaa does building, architecture, aeroplanes, firearms, bridges, sculptor works etc., for the satisfaction of Tvastaa (or Tusti — satisfaction). Born of the sister of Brhaspati he gave his daughter (merit) Samga (correct knowledge) in marriage with Surya (the supreme creator). Samga could not endure the forceful look of Surya so Viswakarmaa cut a portion of Surya and made Sudarsana Cakra for Vishnu, Trisul for Siva and Vallam for Kuvera, that is to say, all the things that are necessary for sustenance, wisdom and things to protect industries for money.**

**A person born in this Nakshatra defeats his enemies gallantly, is an expert in politics and has extraordinary intelligence. They enjoy good health and always appear much younger than their actual age. If a Chitra born native has a powerful Neptune in his/her chart, the person will have dreams that can foretell the future.**

**Ascendant in Chitra: Strong ego, engaged in variety of pursuits, wealthy, lives away from birth place, wears colourful clothes, jewelry, expressive nature, graceful, desire for spiritual liberation, honest.**

**The Moon in Chitra:** Beautiful body, attractive eyes, artistic, strong sexual appetite, great lovers, recognized even in large crowd, trouble with father, benefits through mother, good astrologers, intuitive, prophetic.

The moon in Chitra indicates someone with good opportunities in life, with charisma, charm, and glamor. They love bright colors, jewellery and beautiful things and are artistic. They are also spiritual and have great insight, and are good conversationalists and organizers. Many of them will pursue higher education and will retain a lifelong thirst for knowledge.

**The Sun in Chitra:** Warrior nature, militant, cunning, harsh at times, interest in art, photography, music, strong need for recognition.

**Career interests:** Interior design, architects, jewelers, lawyers, judges, priests, religious people, learned in Vedas, publications, radio, TV, film, armed forces, police, detective, research, teaching and intellectual pursuits, the visual arts, interior decoration, designing, landscaping etc

**Health issues:** ulcers, stomach, ailments like kidney and bladder troubles, psychiatric and brain disorders, sunstroke, forehead, skin allergies, wounds from insects, etc. Women should be careful about uterine problems.

**Shadowy side:** Strong sexual desires, if not harnessed, can make him develop a passionate and seductive persona. A smug, arrogant and self-indulgent nature can also develop. Tendency to give a reply on any matter without forethought and try to rectify one's utterances when it is too late. Chitra also reflects the world of maya and delusory appearances, connected with the work of magicians and other masters of illusion. The word EGO stands for "Edging God Out" and ego and self-centredness could bring in a lot of problems to the natives of this asterism if not checked or curbed.

- **Nakshatras- SWATI (Sword or Independence)SELF GOING STAR**
  - Western star name: Arcturus (Alpha Bootis)
  - Lord: Rahu (north lunar node)
  - Symbol: Shoot of plant, coral Deity : Vayu, the Wind god
  - Indian zodiac: 6°40' - 20° Tula ; Western zodiac 2°40' - 16° Scorpio



**Deities:**Vayu, the god of wind, Saraswati

**Symbol:** Coral

**Animal symbol:**Male buffalo

**Pradhvamsa shakti:**the power to scatter like the wind

**sprout blowing  
in the wind**

Swati is ruled by Vayu, the God of the Wind. This is the fifteenth nakshatra of the zodiac, having all its four quarters in Tula, spanning from 6°-40' to 20°-00'. This Nakshatra is

concerned with air, wind, breeze or knowledge of Akaash since Akaash is the abode of air. Swati Nakshatra can be destructive unless we learn how to use it to remove negativity.

This Nakshatra is, therefore, concerned with air, wind, breeze or knowledge of Akaasa (space) since Akaasa is the abode of air. Literally, Pawana (pu + anena) means that which purifies or Vaaiyu (air). Vaaiyu comes from the root word vaa which means 'to move'. It is itself one but in each body it manifests itself in ten different ways under ten different names of which the five chiefs are — Praana, Apaana, Samaana, Vyaana, Udaana.

Praana is taken as the 'life principle' and the breathing is the manifestation of life. Praana Vaaiyu, is commonly the inhaling breath, and the Apaana is the exhaling breath. The function of Samana Vaaiyu is to select, break up and assimilate food or reject it. Vyaana functions distribution of what has been assimilated by Samaana. Udaana Vaaiyu concerns in voice function, singing, talking, etc. utilising the air inhaled by the Praana.

Pawan and Teja or Vaaiyu and Agni are inseparable twins and are responsible for all creations. They function together. So, it has a great affinity for the Sun. It has in it the powers and tenacity of wind and attribute of purifying. The idea of the symbol of winnowing the paddy denotes purifying the paddy is same. It is related to a physician, it speaks for specialisation in the treatment of wind or in case of diseases in a human body, it is 'gas'.

A person born in this Nakshatra is endowed with tremendous beauty, flirts with many women, is jolly and receives wealth from the king. Females born in this sign and nakshatra walk as if they are thinking deep before taking every step and trying to balance their body before taking any further action. They do not like to do any injustice to others neither do they like any injustice being done to them. Swati people have an ability to "bend with the wind" in order to survive the forces of change which they may encounter.

A person born under this star is good at buying and selling, his wealth and property come and go quite easily. They are broad-minded and attract people from diverse backgrounds.

Many of those born under this nakshatra will be involved in religious or social work. Swati's primary motivation is artha or material prosperity. Rahu, the ruling planet, can create a strong desire for financial success and lust for life. They are cultured, learned, famous, submissive to ladies, passionate and wealthy.

Ascendant in Swati: Kind, happy, humourous, religious, dresses simply, interest in psychology, medicine, political nature, lives away from birth place.

Moon in Swati: Righteous, compassionate, truthful, famous, clever speech, generous nature, adamant hot-tempered, independent, traveler, advancement after 30, humanitarian concern, charitable.

The moon in Swaati indicates someone who is musical, artistic, creative, intuitive and psychic. They have good business and financial skills and are good communicators. They are good learners, knowledgeable, curious and flexible in their approach. They can be

vulnerable but are good survivors. However, they can also be changeable, restless and fickle.

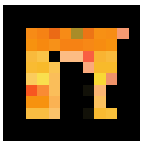
**The Sun in Swati:**Self-employed, business skills, logical, good social statud, authority figure, troubles with government, fall from grace, always looking for future success, difficulties with father.

**Career interests:** Business skills, sales, yoga teachers, priests, legal profession, judges, transportation, travel industry, stock brokers, traders in medicines, drug and alcohol, chemicals, precious metals and travel industry, involved in religious organisations and politics.

**Health issues:** Hernia, Eczema, skin problems, urinary, bladder, kidneys, flatulence, intestinal problems, pain in the joints, heart trouble, abdominal problems etc.

**Shadowy Side:**Self-centredness with the objective of personal gains, focus too much on social work may create friction within the family,

- **Nakshatras- VISHAKA ( Fork Shaped) THE STAR OF PURPOSE**
  - Western star name:  $\alpha$ ,  $\beta$ ,  $\gamma$  and  $\iota$  Librae (Beta Librae)
  - Lord: Guru (Jupiter)
  - Symbol : Triumphal arch, potter's wheel
  - Indian zodiac: 20° Tula - 3°20' Vrishchika
  - Western zodiac 16° - 29°20' Scorpio



**Deities :** Indira, chief of the gods; Agni, god of Fire

**Symbol:** Archway, Potter's wheel

**Animal symbol:** Male Tiger

**Vyapani shakti:** to achieve many and various fruitsw in life

**Triumph Arch**

Vishakha is ruled by Indra and Agni, who represents the powers of heat and lightning in the atmosphere. This is the "Star of Purpose". This is the 16th nakshatra of the zodiac, spanning from 20°-00' in Tula to 3°-20' in Vrishchika. Another name of this star is Radha, a compliment to Anuradha, the birth star of the Sun. It has the Symbol of a leaf-decked triumphal gate.

Vishakha does not give immediate results but perhaps greater long term gains. Indra and Agni here are related to agriculture showing the ripening effect of heat, rain and seasonal changes.

Visaakhaa or Raadhaa connotes the idea of Anuradha or act of worshipping. It has in it the idea of a worshipper or actions in which the sole purpose is the accomplishment of the end in view. It leads to a state where achievement of purpose is the sole motive. Not unnaturally, therefore, such efforts may not be free from scruples or good principles. Obviously, it does not make intimate friendship with others, on the contrary it leads one to his self-interest. In mythology, it is said that it is born of Ravi and attaches particular force of Ravi.



**A person born in this Nakshatra is religious minded having inclination towards performing rites and rituals etc., is of unstable nature and unfriendly. Vishakha born have a well-proportioned body, but they tend to be obese and put on weight with the passing of age. Vishakha people can be envious or covetous of the success of others. They may lack a strong social network of friends and feel isolated and alone against the world. Bitterness and resentment may result.**

**Those born under this nakshatra are likely to have a very happy marital life and will make good marriage partners. A man born under this star works at various things but hardly concentrates on any one of them. They are an excellent communicator, and they write and speak well.**

**Females born in this nakshatra are beautiful and religious in nature. They need to have a well balanced diet and should exercise regularly to keep them fit. They will have a sweet tongue and quiet diplomatic in their choice of words. They are dreamers, liking astrology, administrators, brave, strong and of charitable nature.**

**Ascendant n Vishaka: Aggressive, impatient, easily angered, wise, devoted to forms of worship, wealthy, politically inclined, astrological knowledge, mystical.**

**The Moon in Vishaka: Intelligence of the highest order, speaks convincingly, writer, bright appearance, attracts a crowd, leadership, lively away from family, treats all religions as one, truthful, politically inclined, humanitarian.**

**The moon in Vishakha indicates a person who is purposeful, goal oriented, ambitious, competitive, opinionated, forceful and determined. They are persistent and patient, but quick witted and intelligent. They are pleasant and popular and are good communicators, but they can also be abrasive. They usually only achieve success later in life and can be jealous and envious of others**

**The Sun in Vishaka: Self-centred nature, ambitious, introvert, secretive nature, troubles with authority figures, research-oriented, scientific, restlessness and problems with alcohol.**

**Career interests: Researchers, scientists, Military leaders, Writers, public speakers, Politicians, lawyers.**

**Health issues: Those born under this nakshatra could suffer from ailments like paralysis, kidney and bladder trouble, hormone deficiencies, problems related to the Breasts, Arms, Reproductive organs and the Stomach.**

**Shadowy side: Aggressive, dictatorial, losing the way by pushing their agendas too strongly, quarrelsome personality, issues with suppressed anger and frustration, putting fingers on many pies, envious and covetous of others' success, uncontrollable sexual appetite, betrayal and disappointment in marriage, infidelity.**

- **Nakshatras - ANURADHA (Disciple of Divine Spark) CALLING TO ACTION**
  - *Western star name:*  $\beta$ ,  $\delta$  and  $\pi$  Scorpii (Delta Scorpi)
  - *Lord:* Shani (Saturn)
  - *Symbol :* Triumphal archway, lotus
  - *Indian zodiac:* 3°20' - 16°40' Vrishchika
  - *Western zodiac* 29°20' Scorpio - 12°40' Sagittarius



**Deity :** Mitra, one of Adityas of friendship and partnership  
**Symbol:** Lotus, Archway  
**Animal symbol:** Female deer or hare  
**Radhana shakti:** The power of worship.

**Lotus**

The Nakshatra Anuradha is ruled by Mitra, the Divine Friend. This is the 17th nakshatra of the zodiac, spanning from 3°-20' to 16°-40' in the sign of Vrishchika. Anuradha Nakshatra gives balance in relationship, both honoring others and seeking ourselves to be honorable. A person born in this Nakshatra possesses lustre and splendour, achieves fame, is enthusiastic, a destroyer of his enemies, an expert in many forms of arts and a sensualist.

Anuraadhaa and Raadhaa (Visaakhaa) are complementary to each other in ideas. Anuraadhaa forms a pair with Visaakhaa. The leading ideas in it are same as in Visaakhaa. In particular, in affection, friendship it is more expressive than Visaakhaa. Visaakhaa leads to a purpose tainted with selfishness but in Anuraadhaa the actions are without such selfishness.

Mitra means friendship. Mitra and Varuna are members of the group of the Aaditya, sons of (the goddess) Aditi. The names of the members are variable. The chief is Varuna and those most often mentioned after him are Mitra and Aryaman. Only one characteristic distinctive of him is that he holds men in their engagements, urging them to associate together. 'Mi' means 'to exchange'. He is thus the counterpart benevolent, judicial and sacerdotal of the majestic and terrible sovereign which Varuna represents.

People born in this nakshatra also show some very peculiar characteristics. Those born under this star have to face several obstacles in their life, and hence they have a somewhat defeated look on their face. They can reside in foreign lands and achieve success away from their homeland. Anuradha people usually possess good health and vitality. Called the "star of success," Anuradha natives can demonstrate organizational skills and call others to activity.

Anuradha born, are not on good terms with their parents and other close relations. Some of them may be creative, especially in the performing arts. Many of them will shine in social and political fields. Those born under this nakshatra could suffer from minor bodily ailments like asthma, breathing trouble, cough and cold and dental problems. They need to watch their dietary habits due to an inability to bear hunger or thirst. They have a strong appetite for life in general.

They are learned, have deep devotion, softness, musical talents, royal position, quickness.

**Ascendant in Anuradha:** Attractive, passionate, a wanderer, psychic, devoted to spiritual pursuits, secretive nature, moody, need to watch diet, promiscuous, fond of family life, groups, organisations.

**The Moon in Anuradha:** Wise, trustful, kind-hearted, charismatic, hard working, brave, wealthy, handles difficult situations, problems with maternal relationships, coome what may, they march forward.

**The moon in Anuradha** indicates someone who has balanced friendships and relationships and is co-operative, loving, popular, and successful. They are good leaders and organisers and are focused on their goals, but they are also good at sharing. They are sensual, and love variety and travel. They are faithful and devoted to those they love, but they can also be jealous and angry.

**Sun in Anuradha:** Leadership ability, interest in politics, important group affiliations, successful, wealthy, respected, responsible, athletic, physical strength, determined, gifts in the fine arts, creative.

**Career interests:** Business management, Travel industry, Event Managers, Dentists, Plumbers, Criminal lawyers, Actors, musicians, Mining engineers, etc.

**Health issues:** Troubles related to the Stomach, bowels, Constipation, piles, Irregular menstruation, tender womb, Sore throat, colds, Breast problems

**Shadowy side:** Issues due to jealousy and desire to control others, desire to change places, abuse of occult powers for selfish ends, low frsustratin tolerance (Saddam Hussein's Moon conject Mars and Rahu in this asterism), melancholic nature and inability to bear hunger.

- **Nakshatras- JYESTHA (The Eldest)THE CHIEF STAR**
  - Western star name:  $\alpha$ ,  $\sigma$ , and  $\tau$  Scorpii (Alpha Scorpi)
  - Lord: Budh (Mercury)
  - Symbol : circular amulet, umbrella, earring Deity : Indri, chief of the gods
  - Indian zodiac:  $16^{\circ}40'$  -  $30^{\circ}$  Vrishchika
  - Western zodiac  $12^{\circ}40'$  -  $26^{\circ}$  Sagittarius



**Deity:** Indra, the King of the Gods  
**Symbols:** Ear rings, Umbrella  
**Animal symbol:** Male Deer or Hare  
**Arohona Shakti:** Power to rise, conquer and gain courage in a battle.

**Umbrella**

This is the 18th nakshatra of the zodiac, spanning form  $16^{\circ}-20'$  to  $30^{\circ}-00'$  in the sign of Vrishchika. Jyeshtha means the eldest one, the senior most, the chief one, more excellent than, preferred one or someone or something supreme glorious. The person born under this

star is full of lustre and splendour, achieves fame and greatness, is rich, brave, a hero and an excellent conversationalist.

The chief deity is Indra, the King of the Gods and protector of heroes. He is the divine warrior and "dragon slayer." He rides the mighty elephant, carries the thunderbolt and demonstrates the power of truth. Indra is known for his daring nature, courage, power, and glory. Jyeshtha allows us to reach the summit of our personal powers but it requires great courage and effort. People born in this nakshatra possess a mix of the qualities of Mercury and Mars.

Anthropomorphically Middle Finger and Neck of Kalapurush. Jyeshtha means the eldest one, the senior roost, the chief one, more excellent than, preferred one or someone or something supreme glorious.

In mythology there are many stories about Indra and his drink Soma. Indra is personified. His companion is Maarut and has formed relations with Asvins. He has unlimited power, and he is governed by himself and exists from time immemorial. He is termed Satakratu, — possessing a hundred powers. It is easy to understand the allegories if Indra is substituted for Indriyas (senses) and Soma for mind. However, when affected badly it gives dire indigence and poverty.

Jyeshtha born have excellent physical stamina and a good physical appearance. The qualities make them appear like a very proud person, but the facts are actually different.

The people born under this star are not very clear about the profession they want to pursue for life, and hence keep on changing jobs or the lines of business often. They are an expert at working with their hands and at fashioning metals. They can be involved in religious practices while simultaneously entrenched in materialistic pursuits. The primary motivation of Jyeshtha is artha or material prosperity. They are artistic, lover of ornaments, costly dresses, dreamers, brave, agriculturists, philosophical and well-talented.

Ascendant in Jyeshtha: Honoured, intent on their dharma, writing skill, smooth and respected, loose moral and much passion, many friends, well-liked, love of children, charitable.

The Moon in jayestha: Virtuous, irritable at times, musical gifts, obstinate nature, good stamina, many job changes, trouble early in life, tormented.

The moon in Jyeshtha indicates a person with a sense of seniority and superiority, who is protective, responsible and a leader of their family. They are wise, profound, psychic, maybe with occult powers, and are courageous and inventive. They may experience poverty and hardship in life and can be reclusive and secretive.

The Sun in Jyestha: Attains fame but desires seclusion, ambitious nature, hard working, high social status, good executive ability, family obligations and responsibilities, imaginative and innovative mind.

**Career Interests:** Self-employed, management leaders, Military leaders, Musicians, dancers, Police detectives, engineers, Intellectuals, philosophers.

**Health issues:** Ailments like pain in the joints, cough and cold, sleeplessness, genital organs, ovaries, muscular problems, neck pain, ear aches, stomach problems.

**Shadowy side:** If afflicted, causes poverty and fall from grace. They have few friends and desire seclusion. Secretive and hypocritical nature, conflicts of one's self-respect and image, arrogance, pride and egotism.

- **Nakshatras- MOOLA (The Root) THE ORIGINAL OR FOUNDATION OR ROOT STAR**
  - Western star name: ε, ζ, η, θ, ι, κ, λ, υ, μ and ν Scorpii (Lambda Scorpi)
  - Lord: Ketu (south lunar node)
  - Symbol : Bunch of roots tied together, elephant goad Indian zodiac: 0° - 13°20' Dhanus ; Western zodiac 26° Sagittarius - 9°20' Capricorn



**Deity :** Nirriti, goddess of dissolution and destruction

**Symbol:** Tied bunch of roots, tail of a lion

**Animal symbol:** Male dog

**Barhana shakti:** the power to ruin, destroy and break things apart.

**Crouching Lion**

Moola is ruled by Nirriti, the Goddess of destruction. This is the 19th nakshatra of the zodiac, spanning from 00°-00' to 13°-20' in the sign of Dhanus. The meaning of the word, Moola means the root. The Symbol is a bunch of roots tied together. Moola signifies roots, that is to say, everything of basic nature, its motion is finite and limited. Moola connotes the ideas of foundation, commencement, from the very bottom, the chief or principal city or the capital.

Mula connotes the ideas of foundation, commencement, from the very bottom, the chief or principal city or the capital. The Indian vegetable Muulaa (raddish) has characteristics similar to Muulaa Nakshatra. Muulaa does not grow on the surface of the soil but penetrates into the soil deeper. So, Muulaa is opposed to the idea of worldly prosperity. Rather, the ideas are penetration into the root cause in science, philosophy or in any other knowledge. It leads to the ideas of being rooted, or the bottom of anything.

The symbol 'tied bunch of root' denotes binding, bondage or restraint. It denotes a pledged property or a temporary owner (as opposed to rightful owner) or an original territory. Devata 'Nirriti' (the root one) has ideas opposed to fortune or one whose property has gone away. From worldly perspective, Muulaa does not indicate fortune or luck. Lending and borrowing during Muulaa is forbidden for it is not helpful for early and easy repayment.

Moola does not indicate fortune or luck. The people born on this nakshatra will be financially successful and lead a materially comfortable life. The ruler of this lunar mansion

is Ketu, the South Node of the Moon. The Mula individual may possess a deep philosophical nature and an inquisitive mind that enjoys exploring the roots of any subject.

The people born on this nakshatra gain the wisdom and knowledge through their hard work. They cause destruction to their families. They are peace-loving personalities, but will not hesitate to fight for what rightfully belongs to them.

Moola born people have multiple skills and hence, change of professions is a regular feature for these people and they spend their money recklessly. These people do not enjoy good equation with their parents. They are ambitious, learned, wavering, writers, proud, talkative, travellers and very helpful.

Ascendant in Mula: Ambitious and independent, learned and philosophical, skilled, clever, suspicious, marital turmoil, issues with anger, health complaints.

The Moon in Mula : Proud, attractive, fixed mind, gives spiritual advice, peace loving, good oratory skills, success in foreign lands, wealthy, luxurious habits soft disposition, charitable disposition.

The moon in Mula indicates a person who has a passionate desire to get to the truth and is good at investigation and research. They are direct, ardent and truthful and are shrewd and ambitious, but they can feel trapped and bound by circumstances and so feel resentment and a sense of betrayal. They can also suffer extreme reversals of fortune that may involve pain and cruelty

The Sun in Mula: Fame, success, wealth, powerful, strong, dictatorial nature, psychic, mystical interests, athletic ability, courage, humanitarian concern, spiritual leadership.

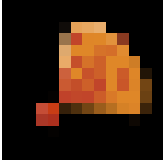
Career interests: Public speakers, Writers, Philosophers, spiritual teachers, Lawyers, politicians, Doctors, pharmacists, Business and sales.

Health issues: Hip and thigh problems, sciatic nerve problems, Obesity, liver issues Mental vacillation, etc.

Shadowy side: Infliction of pain to attain God-realization, indulging in black magic, casting spells, exorcism, punishment and even murder.

- Nakshatras- PURVA ASHADA (Early Victory or The Undefeated) THE INVINCIBLE STAR

- Western star name:  $\delta$  and  $\epsilon$  Sagittarii (Delta Sagittari)
- Lord: Shukra (Venus)
- Symbol: Elephant tusk, fan, winnowing basket Indian zodiac: 13°20' - 26°40' Dhanus
- Western zodiac 9°20' - 22°40' Capricorn



**Deities :** Apah the god of water, Varuna the god of rains  
**Symbols:** Fan, Winnowing Basket  
**Animal symbols:** Male Monkey  
**Varchograhana shakti:** the power of invigorating.

**Hand Fan**

Poorva Ashadha is ruled by the Waters. Poorva Ashadha provides us additional energy for our efforts. It is also known as the "Invincible Star". This nakshatra is associated with declarations of war. This nakshatra spans from 13°-20' to 26°-40' in the sign Dhanus, the sign ruled by the lord of wisdom. It has the symbol of hand fan. People born in Poorvashadha are intelligent and convincing.

Purva Ashadha means the undefeated or unsubdued and is called the invincible star. Its natives are very proud people with the ability to influence and empathize with the masses. Purva Ashadha usually brings fame, wealth, fertility and much wisdom.

According to some, the deity of 'Poorbasarha' is 'Daksha' the son of Prajapati. He was the father of 'Sati', he was the most powerful among Gods but having incurred the displeasure of 'Shiva' he was beheaded and had a goat's head in place of his own. From this it is possible to ascribe attributes like truth desire and other qualities of Puru, Kuru, Pururaba and others to this star.

**The Invincible One.** Symbol — Winnowing basket or a fan. Devata — Toya. Puurvaashaadhaa and Uttaraashaadhaa are a pair in one. Puurva is the first part and Uttara is the second part. In general the ideas in both these Nakshatra are almost same but in particular there are some differences in them. Puurvaashaadhaa has another name Aparaaajitaa (undefeated). It connotes the idea of victory. Devataa Toya is water. The Nakshatra has in it the idea of spreading like the (Guna) of water. Thus, if related to the name of a person it means the spreading of his name as good or bad one.

They tend to get into arguments with others and prove their intelligence through the arguments. They lack the necessary logical reasoning to take a well thought out decision. These natives can exhibit an over-expansive nature, and usually do what they like without considering others opinions. They are good debaters and can defeat anyone in an argument. They can become obstinate and will not submit to the demands of anyone.

Poorva Ashadha born seriously start thinking about pursuing any of their interests. The females born in this nakshatra have a determination to lead the group, wherever they are. They are clever, helpful, brave, conspirers, selfish, evil minded and wealthy.

**Ascendant in Purva Ashada:** Proud nature, position of high respect, faithful to their mate, good marriage, humble, many friends and children, strong interest in law and politics.

**Moon in Purva Ashada:** Attractive, charismatic leader, obstinate, convincing power, dictatorial, intelligent, good communicator, highly philosophical nature, writing skills, strong attachment to certain friends.

The moon in Purva Ashadha indicates a person who is proud, independent, and invincible with strong influence and power over others. They are ambitious and fearless, with a strong urge to better themselves. They have deep emotions and are philosophical, but they can also be confrontational, angry and harshly spoken

**Sun in Purva Ashada:** Leadership skills, philosophical, political interests, good speaking skills, slow but steady recognition and fame, humanitarian concern, charitable, interest in sports, competitive, strange personality challenges, zealous.

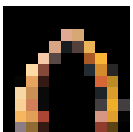
**Career interests:** Writers, teachers, debaters, Shipping industry, Politicians, lawyers, Travel industry, foreign traders, Actors, film, public speaking.

**Health interests:** Bladder, kidney problems, Sexual diseases, Colds and lung problems, Sciatica, rheumatism. uterine problems.

**Shadowy side:** Exhibiting over-expansive nature, doing things without considering others opinion, obstinacy to the extent of not submitting to others demand (Adolf Hitler had his natal moon on this asterism). Mental aggression and self-deception.

- **Nakshatras- UTTARA ASHADA (Latter victory /Undefeated) THE UNIVERSAL STAR**

- *Western star name:* ζ and σ Sagittarii (Delta Sagittari)
- *Lord:* Surya (Sun)
- *Indian zodiac:* 26°40' Dhanus - 10° Makara ;
- *Western zodiac* 22°40' Capricorn - 6° Aquarius



Elephant Tusk

**Deity :** The Ten Vishvedas, universal gods

**Symbols:** Elephant's tusk, the planks of a bed

**Animal symbol:** Male mongoose

**Apradhrisya shakti:** the power to grant an unchallengeable victory

Uttara Ashadha is ruled by the Universal Gods (Vishwe Deva). It is also known as the "Universal Star". This nakshatra spans from 26°-40' in Dhanus to 10°-00' in Makara. Uttara Ashadha is introspective and penetrative and is concerned with intensiveness, the results of the latter being more permanent than the former. Uttaraashadha is the second part of the Nakshatra Sagittarius.



**Uttaraashadhaa** is the second part of the Nakshatra Sagittarius (**Poorvaashadhaa** and **Uttaraashadhaa**). **Poorvaashadhaa** has the idea of spreading over but **Uttaraashadhaa** has the idea of penetration, intention. It has in it the idea to settle down, to be absorbed into, to come in conjunction or to appear.

**Ganadevataa** rules over all the living things and does them good (**Mangala**). **Gaana** means division or class — classification. **Ganadevataa** is, therefore, the lord or ‘class’. In individuals it is the senses, and therefore, has idea of control over the senses.

**Ganadevataa** is known by 10 different names — **Basu, Satya, Kratu, Daksha, Kabi, Kaama, Dhriti, Kuroo, Purorava** and **Madraba**. Each of them denotes certain special attribute of **Ganadevataa**. The entire ideas denoted by the ten comprise to a universal social figure.

**Uttara Ashadha** brings us to the summit of our power, support and recognition, not so much through our personal efforts but with the appropriate alliances and support of all the Gods. **Uttara Ashadha** born can be driven like a workaholic, extremely persistent when excited, but if they loose interest they become lazy, introspective, and not finish what they started.

A strongly placed moon in the natal chart of some **Uttara Ashadha** born can give them a fair complexion. The people born under this nakshatra do not trust others easily and it is only after spending considerable times with them that others can get an entry into the inner circle of their friends.

The males born in this nakshatra are good mediators in any dispute. A good Mercury placed in their natal chart can make them a good consultant or advisor in any field. They are usually preachers, respected, noble, basting, of wavering mind and often short tempered

**Ascendant in Uttara Ashada:** Sincere and kind nature, honest, sharp intellect, reads intensely, fond of fun, wanderer with many mates, good public servant and counselor, becomes famous later in life.

**The Moon in Uttara Ashada:** Virtuous, intelligent, charitable, well-liked, many friends, charming, grateful, leadership, military prowess, success after 35, trouble with early marriage.

.The moon in **Uttara Ashadha** indicates a person who enduring, invincible, patient, righteous and responsible. They have great integrity and are sincere, committed to ideals, ambitious and good leaders. They usually have success later in life and have great stamina and constancy, but they can also be rigid and unbending

**The Sun in Uttara Ashada:** Humanitarian, spiritual nature, desire to change societal values, research oriented, learned, philosophical nature, deep thinker, well-known but controversial, strong speech, fighter for a cause.

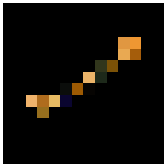
**Career interests:** Pioneers, researchers, scientists, military work, hunters, boxers, fighters for a cause, government jobs, social work.

**Health issues:** Stomach problems, waist, thighs and hips, eczema, skin dryness, arthritis, bone problems.

**Shadowy side:** Constantly active, if they are not fully engaged in a project then apathy can result; stubborn and self-centred; loneliness or melancholy, need to learn the quality of patience in confronting adversity; difficulties in early marriage or sexual incompatibility.

- **Nakshatras- SRAVANA (Hearing) THE STAR OF LEARNING**

- Western star name:  $\alpha$ ,  $\beta$  and  $\gamma$  Aquilae (Alpha Aquilae)
- Lord: Chandra (Moon)
- Symbol : Ear or Three Footprints
- Indian zodiac: 10° - 23°20' Makara ;
- Western zodiac 6° - 19°20' Aquarius



**Deity :** Vishnu, preserver of universe

**Symbol:** An ear, three footprints

**Animal symbol:** Female monkey

**Samhanana shakti:** Power of linking people together to their appropriate paths in life.

Arrow

Sravana is ruled by Vishnu, the pervador. This is the star of listening, also called the "Star of Learning". The mercurial planet Moon owns this nakshatra. This Constellation spans from 10°-00' to 23°-20' in Makara, owned by the planet Saturn. Sravana usually means "hearing". The symbol of Sravana is three foot-prints. It is the birth star of Saraswati. Sravana enables to link people together by connecting them to their appropriate paths in life.

The symbol of Sravana is three foot-prints. This is distinct from the symbol of Lakshmi — the goddess of prosperity or Acaaraana who has two foot-prints. The symbol of Saraswati or Lakshmi is seen in decoration before the image before the service or worship. The ideas of the symbols will be clear from the illustration given herein. The \_ foot-prints of Sravana denote progress and where knowledge is concerned it denotes knowledge for progress or progressive knowledge. But in case of Lakshmi the idea of the worshipper is to see her steady and firmly fixed.

In mythology, Vishnu means 'he who crosses the heights' which means 'active' or 'progress'. Vishnu traverses space in three strides of which first two are visible and the third is space (beyond the flight of birds). It is also used to denote knowledge of the world, the universe and which is beyond the two. Again, they also mean past, present and future or Time. The name is also referred to as Urugaya, Urukrama — he who strides far. Vishnu is an ally of Indra whom he helped in defeating Vrtra and is associated with the Maruts. The mythology helps in knowing the powers of the Nakshatra and its relation to help correct vision into the objectives.

**A person born in this Nakshatra is well versed in the sacred texts and scriptures, has many sons and friends, and destroys his enemies. These people like to mingle with others and have a large network of friends.**

**Sravana born people are ready to help others, they seldom gain the respect and faith of those whom they help. Those who born under this nakshatra will be financially successful and lead a materially comfortable life.**

**A male born in this nakshatra will be of medium height and a slender body. Females born in this nakshatra tend to be too much talkative and they have some rigid ideas about their husbands and they are not ready to compromise when it comes to the qualities of their husband.**

**Ascendant in Sravana: Religious nature, scholarly work, excellent character, well-known, may live away from birth place, charitable, kind nature, few children.**

**Moon in Sravana: Intelligent, good speech, fame, wealthy, creative genius, art interests, charitable, a good host, principled, political interest, overly zealous, generous, religious, perfectionist, eats good food.**

**The moon in Shravana indicates a person who is good at listening and learning and is on a quest for knowledge and information. They are intellectual and wise, and make good teachers and counsellors and are good at conversation, but they can also be gossipy and restless. They are interested in the past and their heritage and are extensive travellers. They can suffer troubles and disappointment early in life.**

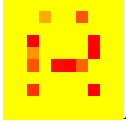
**Sun in Sravana: Political, pragmatic nature, successful, difficulties with superiors, rebellious, gifts in the communication field, strong constitution, good health.**

**Career interests: Teachers, speech therapists, linguists, astrologers, religious scholars, politicians, business skills, geologists, researchers, travel.**

**Health issues: Hearing problems, ears, skin sensitivities, reproductive organs, knees, rheumatism.**

**Shadowy side: Rigid or obstinate nature, enemies due to issues of jealousies, gossiping, sensitive and easily hurt by others opinions, face disillusionment in early life, feeling of inferiority. Once they achieve financial security they are free to pursue the higher goals of enlightenment and spiritual liberation.**

- Western star name:  $\alpha$  to  $\delta$  Delphini (Alpha Delphini)
- Lord: Mangala (Mars)
- Symbol : Drum or flute
- Indian zodiac: 23°20' Makara - 6°40' Kumbha ;
- Western zodiac 19°20' Aquarius - 2°40' Pisces



musical  
drum

Eight vasus, deities of earthly abundance

Symbol: a musical drum, tabla or flute

Animal symbol: Female lion

Khyapayitri shakti: the power to give abundance and fame.

Dhanishta is ruled by the Vasus, the Gods of abundance. It is known as the "Star of Symphony". This nakshatra is owned by the fiery planet Mars. This nakshatra spans from 23°-20' in Makar to 6°-40' in Kumbha. The symbol is a drum and tabla. Dhanishtha has two meanings in it - one is Dhana (riches) and the other is Dhvani (sound). Dhanishta builds upon the connections of Shravana and makes them more practical

Anthropomorphically it is the back of Kalapurush.

Dhanishtha has two meanings in it — one is Dhana (riches) and the other is Dhvani (sound).

Bosu is often referred to as Asta Bosu (eight attributes of Bosu) known by Dharaa, Dhruba, Soma, Vishnu, Anal, Anil, Pratush and Provaasa. In different scriptures they are mentioned by different names and each name ultimately points to a particular power. Summing up the ideas they mean charity, controlling capacity and the royal virtues. Bosu is said to have its origin from Gangaa (river).

Dhanishtha Nakshatra has one uncommon characteristic denoting delayed marriage or unhappy married life. It indicates sexual weakness. It differs temperamentally with its partner.

Dhanishtha in Makara has the idea of a river. In Kumbha the idea is ocean or sea. Therefore, the ideas of Dhanishtha also differ according to its position in Makar or Kumbha.

A person born in this Nakshatra is of excellent behaviour, practical, rich, powerful and kind hearted. People born in this nakshatra are lean and tall, with good ability to resist contagious diseases. These people get angry and are determined to crush the offender with all their might. These people need to take proper care of their health, as they tend to neglect their health problems till they reach the extreme stage.

Dhanishta born are passionate about the past and spend time in learning about it. Dhanishtha Nakshatra has one uncommon characteristic denoting delayed marriage or unhappy married life.

**Females born in this nakshatra always look younger than their actual age. Marital life will be happy and satisfactory. Those born under this nakshatra could suffer from complaints like anaemia, cough and cold etc. Women may suffer from uterine problems.**

**Ascendant in Dhanishta: Regal and heroic nature, humanitarian, idealistic, charitable, virtuous, ambitious, optimistic, wealthy, philosophical, raswh, arrogant, inquisitive mind, liberal in thought.**

**Moon in Dhanishta: Wealthy, liberal in gift-giving, charitable, daring and rash in action, controversial, fond of music and poetry, mystical, difficult to convince of anything, troubles or delay in marriage, several mates, obstinate.**

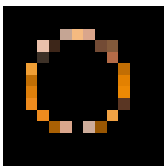
**The moon in Dhanishtha indicates a person who possesses material wealth and property. They need fame and recognition and are good leaders, but they can be greedy and self absorbed. They are musical and good at dancing and like to travel. They can also experience marital difficulties. They are patient, suffering, royal life, enduring, revengeful, brave and social.**

**The Sun in Dhanishta: Courageous, strong, issues with anger, curious mind, researchoriented, athletic, hard working, philosophical nature, social interests, wealthy, successful, cynical, stressful lifestyle, irrational at times.**

**Career interests: Musicians, poets, doctors, surgeons, real estate, property management, engineering, mining, scientists, research work, charitable organizations.**

**Shadowy side: Materialistic bent of mind to the extent of possessing everything for self, overly ambitious, stingy or covetous of others fortune, a tendency twords self absorption and narcissism (Excessive love or admiration of oneself), inconsiderate and ruthless, heartless and revengeful, trouble with marriage.**

- **Nakshatras- SATABHISHA (Hundred Healers) THE VEILING STAR**
  - **Western star name:  $\gamma$  Aquarii (Lamda Aquari)**
  - **Lord: Rahu (north lunar node)**
  - **Indian zodiac: 6°40' - 20° Kumbha ;**
  - **Western zodiac 2°40' - 16° Pisces**



**Deity : Varuna, god of cosmic waters, sky and earth**

**Symbols : Empty circle, 1,000 physicians, flowers or stars**

**Animal symbol: Female horse**

**Bhesaja shakti: The power of bestowing wisdom, medical healing and mystical he**

**Empty Circle**

**Satabhisha is ruled by Varuna, the God of the cosmic waters. it is aslo known as the "Veiling Star". This nakshatra is about healing the human condition spiritually and physically. Satabhisha is the nakshatra owned by the node Rahu. The entire span of this nakshatra falls in the sign Kumbha, from 6°-40' to 20°-00'. The symbol is a circle. This nakshatra is the large group of faint stars in the Water Bearer(Aquarius**

**Satabhisha literally connotes the idea of bhesaja (medicine). It has in it a great remedial power and therefore, may represent a healer, physician, a remedy or spirituous liquors. Satabhisha attaches to it the idea of a pot covered with a lid which is also used in preparing medicines. It also, therefore, refers to things hidden, hiding place, armour, etc. The obstructive power of Satabhisha both in giving or receiving as are indicated by the symbol is not at all helpful for fulfilment of any work easily. Naturally, it is indicative of causing pains, restraints, laziness, peevish temperament, cynic, etc.**

**The star Aquarii bears the Arab name 'Sadal Melik' which means 'fortunate star for the king'. Aquarii was known to the Arabs. 'Sadal Suud' means the luckiest of the lucky. The star in this region appears to have been in great favour with the early astrologers.**

**Devata Varuna rules over water and the west. He is offered worshipped for rains. In mythology Varuna is described as pure power. He travels in space and holds radioactive powers by the roots ascending higher up and the faces downwards. He has power to sustain life from death. He has thousands of medicines. He holds potential strength to protect one from Nirriti. He can control longevity at his pleasure. He is learned, unenvious and can unite bondage or give salvation. He judges deeds and misdeeds of people's and grant wealth and prosperity. His activities are unobstructible. Obviously, he has similar powers like that of Yama. In short, he is the power of horses, producer of milk in cows, the sun in the invisible space and the planter of herbs on the hills. People affected by his rage are attacked with diseases having relation with water (Hydro) and is cured when he is appeased.**

**Satabhisha brings about a healing crisis leading to revitalization. A person born in this Nakshatra is brave, clever and destroys his enemies. People born in this nakshatra are very simple, principled people living a simple, straightforward life. Satabhisha born are ideally suited for any scientific career or a research job. hatabhisha born are are very changeable and often confuse people.**

**The males born in this nakshatra are generally biased, very religious and god-fearing. The females born in this nakshatra are tall and thin, with a matured expression on their face and they are very religious and god-fearing.**

**Ascendant in Satabhisha: Interest in mysticism and astrology, service-oriented, quiet, honest, philosophical nature, political interests, travel for educational purposes, intelligent, trouble with alcohol, deception.**

**Moon in Satabhisha: Truthful, principled, charitable, writing skill, excellent memory, interest in astrology, psychology, daring, adamant, bold nature, defeats enemies, opinionated, independent, artistic nature.**

The moon in Shatabhisha indicates a person who is a good healer or doctor, and who is mystical, meditative, philosophical, scientific and a visionary. However, they can also be secretive, reclusive, moody, depressed, opinionated and stubborn; and suffer setbacks in relationships and marriage as a result.

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The Sun in Shatabhisha: Good intelligence, creative genius, hard working, humanitarian concern, writing ability, philosophical nature, needs external encouragement, sickly.

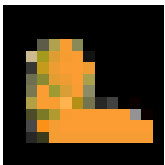
Career interests: They are cultured, artistic, writers, astrologers, astronomers, physicians, healers, research workers, secretaries, engineers, electricians, organizational development staff.

Health issues: Those born under this nakshatra could suffer from complaints like cough and cold, pneumonia, arthritis, rheumatism, heart trouble, hypertension, calves and ankles, jaw problems, bone fractures.

Shadowy side: They feel that life is a duty and feel restrained and restricted and suffer from loneliness and depression. Due to apathy, suffering and feeling of paralysis makes him feel victimized. They have obstruction and obstacles in early life, They are inclined to harsh speech and intrusive nature.

• **Nakshatras-PURVA BHADRAPADA (Former Happy Feet) SCORCHING PAIR**

- Western star name:  $\alpha$  and  $\beta$  Pegasi (Alpha Pegasi)
- Lord: Guru (Jupiter)
- Symbol : Swords or two front legs of funeral cot, man with two faces
- Indian zodiac: 20° Kumbha - 3°20' Meena ;
- Western zodiac 16° - 29°20' Pisces



Deity : Aja Ekapada- the one footed goat; Ajikapada, an ancient fire dragon  
Symbols: A sword, two legs of a bed, two-faced man

Animal symbol: Male lion

Yajamana vdyamana shakti: Fiery power to raise a spiritual person up in life.

Front legs of  
deathbed

Purvabhadrapada is ruled by Aja Ekapad, the one-footed serpent. This nakshatra spans from 20°-0' in Kumbha to 3°-20' in Meena. The symbol is a double-faced man. Purvabhadrapada raises up our spiritual aspiration in life and takes us out of the domain of selfish behavior. This is a transformational nakshatra where they will sacrifice themselves for a higher cause, to make a difference in the world.

**Anthropomorphically the side of the body of Kalapurush.**

**Poorvabhaadra (The Scorching Pair) Symbol — A double faced man. Devata — Ajapada (Aja-ek-paada a form of Rudra). The ideas in Poorvabhaadra are burning by fire, give pains, punish, burning repentance or unsteady mind. There is a sense of cruelty in it. It forms a pair with Uttara-bhadra.**

**A person born in this Nakshatra has full control over his sense organs, is intelligent, an expert in all art forms, and destroys his enemies. Poorvabhadrapada born are risk takers and their charming personality often gets them out of tight spots.**

**A person born in the first three quarters of this nakshatra has a slender, tall stature. Purva Bhadrapada born have set of principles in their life, which they like to follow under any circumstances.**

**Purva Bhadrapada born are a very adaptable kind and can change themselves as the situation warrants. They spend money in the most proper way, avoiding any misuse of the same. Poorvabhadrapada born are engaged in the revenue collection department or in any capacity where cash transactions take place.**

**Females born in this nakshatra have a well-balanced body and they will not extend their helping hand unless they are convinced fully that such kindness, sympathy and generosity are actually required. They are a little more practical minded when it comes to charity.**

**Males born in this nakshatra can easily enjoy the respects and confidence of others even if they are financially weak. Those born under this nakshatra could suffer from complaints like paralytic attacks, diabetes, gastric and abdominal problems. They are spiritual, unattached, helpful, unknown, patient, boasting, quarrelsome and famous.**

**Ascendant in Purva Bhadrapada: Philosophical nature, good speaker, strong sexual attraction, high strung, changes residence often, fond of travel, money through government, intent on their work, good longevity.**

**The Moon in Purva Bhadrapada: Spiritual depth, teaching skill, occult knowledge, intuitive gifts, wealthy, clever in executing work, intelligent, scholarly, writer, cynical, witty nature.**

**The moon in Purva Bhadrapada indicates a person who is passionate and transformational, but a little extreme and indulgent. They are idealists and non-conformists and are good influencers of others and speakers and orators, but they can also be fearful, nervous, cynical and eccentric. Often their life can be full of sadness and problems.**

**The Sun in Purva Bhadrapada: Creative intelligence, detailed work, dislike routine, need variety, writing skill, moody nature, independent, needs seclusion.**

**Career interests: Astrologer, priests, ascetics, research skills, statistician, occultists, black magicians, administrative planners, business skills.**



**Health issues:** Swollen ankles and feet, heart problems, blood circulation, enlarged liver, rib troubles, sides of the legs, ulcers.

**Shadowy side:** Angry, anxious and impulsive, cynical attitude, harsh communication, critical speech, coercing others to conform to their idealistic principles and philosophies; become fearful, nervous and worrisome when confronted with stressful life, wavering and unstable mind, stingy and miserly; pain, suffering, injuries due to falls, accidents or attacks can occur; appear to be two-faced to others.

• **Nakshatras- UTTARA BHADRAPADA (Latter Happy Feet)THE SCORCHING PAIR**

- Western star name:  $\gamma$  Pegasi and  $\alpha$  Andromedae (Alpha Andromeda)
- Lord: Shani (Saturn)
- Indian zodiac: 3°20' - 16°40' Meena ;
- Western zodiac 29°20' Pisces - 12°40' Aries



**Deities :** Ahir Budhyana, serpent or dragon of the deep sea, Lakshmi

**Symbols:** Two legs of a bed, two-headed man, twins

**Animal symbol:** Female cow

**Varshodyamana shakti:** power of bringing in the cosmic rains

**Back Legs of death bed** Ahirbudhnya the serpent symbolizes fertility, kundalini energy.

Uttarabhadrapada is ruled by Ahir Budhnya, the serpent of the depths of the Atmosphere. It is known as the "Warrior Star". This nakshatra spans from 3°-20' to 16°-40' in Meena. Uttarabhadrapada grants growth and prosperity in a broad way, benefiting the entire world. A person born in this Nakshatra is rich and famous, and follows the virtuous path. These people are the real believers in the power of knowledge.

**Anthropomorphically** the sole of the feet of Kalapurush.

**Uttar-Bhaadra (The Scorching pair) Symbol** — A final bed on a cot. **Devata** — Abhibadhnu (s, form of Rudra). Both Puurva-bhaadra and Uttara-bhaadra are in a pair. Puurva is the first part and Uttara is the second part. In both the Nakshatra the underlying idea is burning pain or being scorched by contact.

In Uttara-Bhaadra although the ideas are similar to Puurva-bhaadra but in it there is power to control and endurance. So, where Puurva-bhaadra indicates hidden anger, in Uttara-bhaadra it will indicate that there is power to control the anger.

**Abhibadhnu** means death of Maayaa (Ahi). It denotes progress towards spiritual plane. In particular, Uttara-bhaadra denotes journey to a distant place, to go away leaving everything behind, renunciation, to roam about, etc. At the same time it has in it wisdom, knowledge and personality.

**Uttarabhadrapada** born are a loving and merciful person and always willing to reach out to others. They tend to make a fortune at a place far away from their place of birth. Marital life will be harmonious and satisfactory and children will be a source of joy and happiness.

A male born in this sign has the basic qualities to be a good company of people, treating all as equal irrespective of their social status. Their behavior is extremely cordial, respectful and praise worthy.

The females born in this nakshatra are charming, caring towards their family members and know how to manage the affairs of their house. And they will not hesitate to sacrifice even their life to those who love them. One who is born under this nakshatra could suffer from minor complaints like bodily aches and pains, rheumatism etc.

**Ascendant in Uttara Bhadrapada:** Eloquent in speech, benevolent, occultist, humanitarian nature, happiness from children, love of family, likes unique treasures, many travels, writing skills, poetic, permanent enemies, fickle nature.

**The Moon in Uttara Bhadrapada:** Attractive, innocent looking, virtuous, good hearted, service oriented, clever in speech, happy and wise, overcomes enemies, controls anger, happy marriage, benefits from children.

The moon in Uttara Bhadrapada indicates a person with good discipline and speaking and writing skills, who is cheerful, generous, self-sacrificing and psychic with deep insights. They generally have good wealth and inheritance and have a happy home life; but they like solitude and seclusion and can be lazy.

**The Sun in Uttara Bhadrapada:** Intelligent, quick-witted, creative work, peaceful nature, generous and charitable, mystical mind, good writing skill, diplomatic, cunning, secretive, hard working, soft spoken, spiritual.

**Career interests:** Charitable work, non-profit organizations, import and export, travel industry, religious work, priests, saints, astrologers, mystical work, writers, philosophers, teachers.

**Health issues:** food problem, cold feet, indigestion, constipation, sides of the body and legs, hypertension, stress disorders, allergies, liver problems.

**Shadowy side:** Issues with anger, passion and aggression, secretive, cunning, tendency towards gossip, lazy, careless and irresponsible nature.

### **Nakshatras- REVATI (The Wealthy) KEEPER OF FLACKS**

- Western star name: ζ Piscium ( Zeta Piscium)
- Lord: Budh (Mercury)
- Symbol : Fish or a pair of fish, drum
- Indian zodiac: 16°40' - 30° Meena

○ Western zodiac 12°40' - 26° Aries



**Deity :** Pushan, nourisher, the protective deity

**Symbols:** Fish or a pair of fish, drum

**Animal symbol:**Female Elephant

**Kshiradyapani shakti:** The power of nourishment, symbolized by milk

**Drums**

Revati is governed by Pushan, the nourishing form of the Sun God. Revati creates abundance through providing proper nourishment. This nakshatra indicates a journey, and may in fact represent our final journey from this life to the next, being the last and final nakshatra. This is the last nakshatra of the zodiac, spanning from 16°-40' minutes to 30°-00' in Meena. A person born in this Nakshatra has amicable nature, controls his senses, acquires wealth by just means and possesses sharp intelligence.

Pusa is the keeper of Cows of the Gods, causes Cow keeping and animal husbandry, protection and nourishing of dependants, foster-father etc. Pusa means the cherishing of protected people, nourishment, excellence, increase etc., material enjoyment, wealth, prosperity, superfluity, fatness—these are the attributes of Revati. Another attribute is that the native of this star advances by leaps and bounds, that it is to say by fits and starts.

Anthropomorphically cavity of the abdomen, groins of Kalapurush. Revati: the keeper of flocks. Symbol – drum for beating time. Devataa – Pusha. Revati is the last one of the Nakshatras and is suitably regarded as the Nakshatra of Sani.

In mythology, Pusha has character common with Agni and partly with Surya whose daughter he married. He is distinguished as one who guards the roads, protects man and animal from dangers of the roads, finds out lost animals and objects. He gives abundance. It rears and gives shelter. So, it has in it the ideas of Poshana – supporting, nourishing. It has in it an idea of foster father or one who is reared up or maintained by another. Pushaa not only indicates physical nourishment but also enrichment, culture or prosperity. Pushaa being in Miina concerns river. It indicates its progress or development in jumps.

A person born in the Revati nakshatra is short tempered and it is very difficult to make them accept the view, which does not suit their principles in life. Revati born persons are the most God fearing and religiously much inclined.

These people have to depend on their own efforts to make progress in life. Revati born will have a tendency to overburden themselves with others' problems and this could cause their health to suffer. Marital life will be very harmonious and their spouses are very compatible.

Females born in this nakshatra are stubborn and authoritative. They are also good at jobs that require repetitive skills. They may be an Ambassador or a person representing their country for cultural or political matters.

Males born in this nakshatra are likely to suffer mainly from abdominal disorders. They will be interested in the scientific solutions, historical research and ancient cultures. Those

born under this nakshatra could suffer from complaints like ulcers, intestinal disorders, orthopaedic and dental problems.

**Ascendant in Revati:** Valiant, rich, proud, leadership skills, responsible nature, attractive, strong and clean body, sociable, many friends, a good host, good longevity, love of travel.

**The Moon in Revati;** Independent, ambitious, well-liked, wealthy, interest in ancient cultures, much wisdom, interest in religion and mysticism, love of pets and animals, courageous, beautiful, magnetic, clean, well-formed body, good marriage, success in foreign lands.

The moon in Revati indicates a person who is sweet, caring, responsible and likes to care for other people. They are sociable and love humanity and society, and are protective and nourishing of others. They are devoted to loved ones, spiritual, artistic and creative. Disappointments in their early life creates compassion and forgiveness for others, and it is said that they will reap karmic rewards in the next life for their caring actions. They are artistic, have divine qualities, are noble, successful and well-respected in society.

**The Sun in Revati:** Artistic nature, sensitive, psychic, humorous, unusual fame, interest in political science, law, philosophical nature, charitable, love of travel, desires change.

**Career interests:** Film actors, comedians, politicians, humanitarian projects, charitable work, urban planners, government positions, psychics, mystical or religious work, journalists, editors, publishers, travel agents, flight attendants.

**Health issues:** ankle and feet problems, childhood illness, insomnia, nightmares, sensitive nervous system, stomach problems.

**Shadowy side:** Suffers from early disappointments in life and pediatric illness. Feelings of inferiority and low-self esteems, they overgive and then feel depleted in exchange.

## **XII MATRIMONY:COMPATIBILITY ANALYSIS OR GUNA MILAN**

In Vedic Astrology, marital life is said to be affected by the following parameters:

- 7th house and its lord,
- Planets having drishti on the lord of the 7th house,
- Planets located in the 7th house,
- Venus for males, because it represents wife and
- Jupiter for females because it represents husband.

12 factors for matrimonial alliance, out of which first 8 are important: Horoscope compatibility is judged by points, known as *kuta*. These points are calculated by taking into account the position of Moon in both the charts. Moon in a person's chart represents the emotional aspect, his/her personality and capacity to care about other people.

1) VARNA 2) VASYA 3) DINA (TARA) 4) YONI RASHYADHIPAT 6) GUNA 7) RASI (SHAKUTA) 8) NADI 9) MAHENDRA 10) STREE-DREEGA 11) RAJJU 12) VEDHA.

The main factors considered on the basis of the moon sign for matching or horoscopes are :

(spiritual or ego development) – 1 point allotted for this. It indicates the spiritual development and maturity of the soul. In the Hindu religious system society is categorized into four castes depending on their duties namely Brahmins, Kshatriyas, Vysyas and sudras.

The rashis are classified as follows :

Brahmins : Pisces, Cancer and Scorpio

Kshatriyas : Aries, Leo and Sagittarius

Vysas : Taurus, Virgo and Capricorn

Sudras : Gemini, Libra and Aquarius

It is considered to be the best that the Bridegroom and the bride belong to the same varna and if it is different then the varna of the bridegroom should be superior to that of the bride.

2. Vasya (Magnetic control and amenability) – 2 points are allotted for this. Here again the rashis are divided into three categories –

- Nara Rashis( two legged) – Gemini, Virgo, Libra, Sagittarius, first part and Aquarius
- Chatushpada Rashis( four legged) : Aries, Taurus, Leo, Sagittarius second part and Capricorn

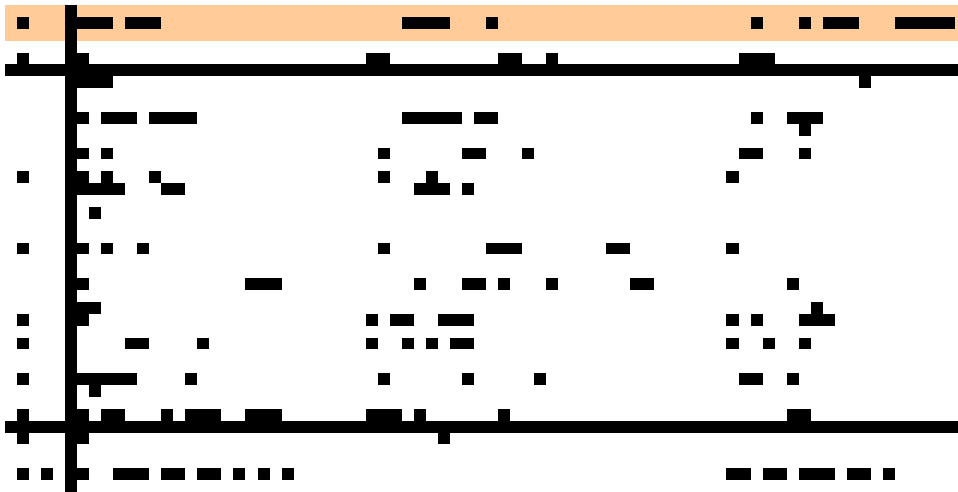
**It is favourable if both the bride and groom belong to the same varga and then the other things come in. This suggests the magnetic control or amenability the husband or wife would be able to show each other.**

**This is supposed to deal with the psychological dispositions of the couple, their mental qualities and their affection for each other.**

**5. Dina kuta or Tara Bala – 3 points are allotted for this, the nakshatra of the bridegroom is counted from that of the bride or vice-versa and divide the number by 9. If the remainder is 1,3,5,7 then no points are given. If from one side favourable and from the other side unfavourable, then give 1½ points.**

**6.Yoni Kuta – 4 points are allotted to this and this implies bodily physical contact or sexual compatibility. All the 27 nakshatras have been assigned certain animals for Male and female. Marriage between Nakshatras indicating same class of yoni and between the male and female constellations of that yoni is said to be conducive to great happiness, perfect harmony and progeny.**





**Dev gana – Ashwini, Mrigshira, Punarvasu, Pushya, Hasta, Swati, Anuradha, Sravana and Revathi**

**Rakshasha Gana – Krittika, Ashlesha, Magha, Chitra, Vishakha, Jyestha, Moola, Dhanishta and Shatabisha**

**If the Nakshatras of the bridegroom and the bride fall in different rows, then the agreement between the couple will be good.**

### 9. Mahendra Kuta:

**Principle:** If the Girl is born in the 4th Nakshatra from that of the Boy, it is Mahendra; if she is born in the 7th, it is known as Upendra. Mahendra gives wealth and Upendra gives children. Many say that nakshatra of the boy counted from that of the girl (both inclusive) should be 4<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup>, 13<sup>th</sup>, 16<sup>th</sup>, 19<sup>th</sup>, 22<sup>nd</sup> or 25<sup>th</sup>. This promotes well being and increases longevity.

## 10. Stri Deergha:

### Long life to the Husband

**Principle:** The male Nakshatra should be beyond 9<sup>th</sup> from the girl; some say more than 15 stars away from that of the female. If that is not so, long life of the male is not supported. Other factors like Navamsa have to be considered.

**Rider:** This consideration can be ignored if Rasi Kuta and Graha Maitri is there..

**11. Rajju Kuta:** This indicates the strength and or duration of married life. The Asterism can be classified into 5 categories namely:

Rajju	Body part	Nakshatra group	Indications if the Janma nakshatra falls in the same Rajju
Kantha	Throat (neck)	Rohini, Ardra, Hasta, Swati, Sravana, Satabhista	Widowhood – death of wife
Kati	Waist	Bharni, Pushya, Purva Paalguni, Anuradha, Purva Ashada, Uttara Bhadrapada	Poverty
Pada	Feet	Ashwini, Ashlesha, Magha, Jayestha, Moola, Revati	Wanderer or distant traveller
Siro	Head	Mrigashira, Chitra, Dhanista	Husband's death
Kukshi (Nabhi)	Navel	Kritika, Punarvasu, Uttara Phalguni, Vishaka, Uttara Phalguni, Purva Bhadrapada	Loss of children

This Kuta need not be considered if the kutas of Rasyadhipati, Rasi, Dina(Tara) and Mahendra match.

### 12. Vedha:

Vedha means afflictions and it causes obstacles in married life.

**Principle 1:** The following pairs affect each other. Nakshatra of the couple should not fall in the vedha group as mentioned below.

- Aswini and Jyeshtha;
- Bharani and Anuradha;
- Krittika and Visakha;
- Rohini and Swati;
- Aridra and Sravana
- Punarvasu and Uttarashadha;
- Pusayami and Purvashadha;
- Aslesha and Moola;
- Makha and Revati;
- Purvaphalguni and Uttarabhadrapada;
- Uttaraphalguni and Purvabhadrapada;
- Hasta and Satabhisha,
- Mrigasira and Dhanishta.

Principle 2: Even if there is other agreement such as Vasya, etc., Vedha will prevail.



## MANGAL DOSHA

Rishi Parashara, in his Brihat Parasara Horasastra, chapter 81, verse 47 said the following: "If Mars is placed in the Lagna, 12th, 4th, 7th and 8th houses, without any aspect or conjunction of the benefic planets, the husband of such a woman will certainly have an early death." So it is clear that if Mars has the aspect or association of a benefic, there is no dosha. It must be noted that in the very next verse, verse 48, he gave the other important exception as follows: "The yoga in which a woman takes birth and becomes a widow, if a male takes birth, he also becomes a widower. If a woman with the widowhood yoga marries a man with similar yoga, such yoga will be cancelled." So the 2nd exception given by him is that this feared dosha is cancelled if both the girl and the boy have mangal dosha.

Presense of Mars in houses 1, 4, 7, 8, and 12 *usually* causes dosha. However, like all other rules, this rule exceptions too

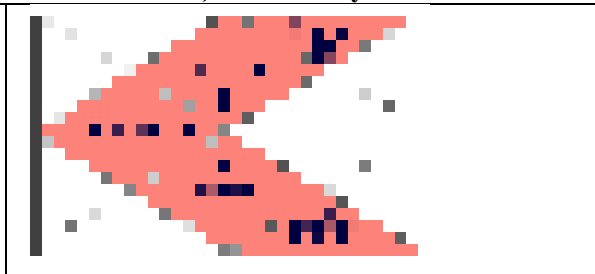
No Dosha for Leo and Aquarius signs and/or Lagnas,  
No Dosha when Mars is in 2nd house, in the signs of Gemini and Virgo,  
No Dosha when Mars is in 4th house, in the signs of Aries and Scorpio,  
No Dosha when Mars is in 7th house, in the signs of Cancer and Capricorn,  
No Dosha when Mars is in 8th house, in the signs of Sagittarius and Pisces signs  
No Dosha when Mars is in 12th house, in the signs of Taurus and Libra

Apart from that, some of the exceptions are:

- Association of Mars with Jupiter and Saturn in certain cases cancels the dosha
- Retrograde mars does not cause dosha.
- A weak mars (e.g. combust, situated near rashi sandhi) loses ability to cause dosha.

**What is Mangal Dosh?**

When Mars is located in any of the houses shown in the horoscope, the horoscope is said to have "Mangal Dosh". i.e. if Marsh is in first house, fourth, seventh, eighth or twelfth house person is having "Mangal Dosh".



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Why is it considered as a drawback during marriage? Mars affects the 4th, 7th & 8th house from the house in which it is placed. This is called "Mangal Drushti".

Mars is a planet which is representative of fire, electricity, chemicals, weapons, aggression, high energy, blood, fight, accident etc... Let's see what are the repercussions of Marsh

located in these houses. Whichever house it is located or has its drushti, effects of Mangal are experienced in the aspects of life represented by that house.

1) 1st house: if Mars is placed in the 1st house it will affect 4th, 7th & 8th house in addition to 1st. 1st house represents the personality of the person, hence person may be very short tempered. 4th house represents the house, vehicles of the person, hence there is a possibility of problems associated with house & vehicle e.g. accident due to fire, chemicals, electricity etc... 7th house represents the Marital Life, spouse & business in partnership, hence there is a possibility of turbulent married life, spouse may be of very hot tempered nature, loss in partnership etc... 8th house represents death, sudden monetary gains etc... hence there is a possibility of fatal accident to the person. Of course these are very broad guidelines. Many other angles need to be studied like the overall quality of the horoscope, power of the planets, aspects of the planets etc...

2) 4th House: If it is placed in the 4th house it will affect 7th, 10th & 11th house in addition to 4th house. We have seen effects on 4th & 7th house. 10th house represents career, father, sleep etc... hence there is a possibility of frequent changes/disturbances in the career, sleep disorder, issues with father or even early death of father etc... 11th house indicates the monetary gains in life, hence there is a possibility of losses due to accidents, theft etc...

3) 7th House: Mars in 7th house affects 10th, 1st & 2nd house in addition to 7th. 2nd house is the house that gives the idea about the wealth of the person. It indicates the family of the person & it is also the 8th house from 7th house indicating death of the married life/business in partnership. Hence Mars drushti on this house can create issues among the family members, there is a less harmony among the members due to short tempered & aggressive behaviors. So also there are chances of loss of money.

4) 8th House: It affects 11th, 2nd & 3rd house. 3rd house represents brothers & sisters of a person, the verbal communication skills, voice of the person, achievements of the person. Hence Mars might create tensions among siblings, person may be very rude & arrogant in speaking, might hurt others quite often & may suffer more failures than successes.

5) 12th House: Mars in 12th house affects 3rd, 6th & 7th house. 12th house indicates the spending nature of the person. Hence person may be of over spending nature. 6th house indicates diseases, thefts due to servants, maternal uncle etc... person is likely to have diseases caused due to acidity, hyper tension, blood diseases etc...

Thus you will observe that if the Mars is troublesome in these houses which affect the married life substantially. Hence horoscope with Mangal Dosh is treated unsuitable.

What precaution is to be taken while checking the position of the Mars in the horoscope? First & foremost the horoscope MUST be "Bhavachalit Kundali" & not the general Lagna Kundali.

It is advisable to consult an expert Astrologer in taking decision in case of Mangal Dosh. Under what circumstances the "Mangal Dosh" is not considered "Dosh"?

If Mars is "Neech" i.e. in Cancer

If Mars is in the enemy house i.e. in Gemini or Virgo,

If Mars is "Astangat" extinguished i.e. near Sun.

If Mars is in Aries in 1st house  
If Mars is in Scorpion in 4th house  
If Mars is in Capricorn in 7th house  
If Mars is in Leo in 8th house  
If Mars is in Sagittarius in 12th house.

**Under what circumstances Marsh is treated as Mild?**

If Mars is receiving drushti from any "Shubh" planet i.e. Jupiter, Venus, Moon & Mercury, it is treated to be a mild "Mangal".

**What situations in the horoscope of the spouse is treated as matching with the horoscope having "Mangal Dosh"?**

If the horoscope of the spouse has any of the following star positions, it is complementary to the person having "Mangal Dosh" & hence the two can be considered to be match for each other.

If Saturn is in 1st, 4th, 7th, 8th or 12th house.

If Saturn is affecting 7th house with " 3rd or 10th Drushti" i.e. if Saturn is in 5th or 10th house.

If Powerful Jupiter (In Cancer, Sagittarius, Pisces or Vargottam, Uchcha Navamansh or swanavamansh etc...), or Powerful Venus (in Pisces, Taurus or Libra or Vargottam, Uchcha Navamansh, Svanavamansh etc...) is placed in 1st house,

If 7th house is affected by Jupiter's 5th or 9th drushti i.e. Jupiter is placed in 3rd or 11th house.

If Rahu or Ketu is located in 1st or 7th house

<p><b>Under what circumstances the "Mangal Dosh" is not considered "Dosh"?</b></p> <p>1.If Mars is "Neech" i.e. in Cancer 2.If Mars is in the enemy house i.e. in Gemini or Virgo, 3.If Mars is "Astangat" extinguished i.e. near Sun. 4.If Mars is in Aries in 1st house 5.If Mars is in Scorpion in 4th house 6.If Mars is in Capricorn in 7th house 7.If Mars is in Leo in 8th house 8.If Mars is in Sagittarius in 12th house</p>	<p><b>However, like all other rules, this rule exceptions too.</b></p> <p>1.No Dosha for Leo and Aquarius signs and/or Lagnas, 2.No Dosha when Mars is in 4th house, in the signs of Aries and Scorpio, 3.No Dosha when Mars is in 7th house, in the signs of Cancer and Capricorn, 4.No Dosha when Mars is in 8th house, in the signs of Sagittarius and Pisces signs 5.No Dosha when Mars is in 12th house, in the signs of Taurus and Libra</p>
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**Apart from that**

1. Association of Mars with Jupiter and Saturn in certain cases cancels the dosha
2. Retrograde mars does not cause dosha.
3. A weak mars (e.g. combust, situated near rashi sandhi) loses ability to cause dosha.

**Under what circumstances Mars is treated as Mild?**

If Mars is receiving drushti from any "Shubh" planet i.e. Jupiter, Venus, Moon & Mercury, it is treated to be a mild "Mangal".

**What situations in the horoscope of the spouse is treated as matching with the horoscope having "Mangal Dosh"?**

1. If the horoscope of the spouse has any of the following star positions, it is complementary to the person having "Mangal Dosh" & hence the two can be considered to be match for each other.
2. If Saturn is in 1st, 4th, 7th, 8th or 12th house.
3. If Saturn is affecting 7th house with " 3rd or 10th Drushti" i.e. if Saturn is in 5th or 10th house.
4. If Powerful Jupiter (In Cancer, Sagittarius, Pisces or Vargottam, Uchcha Navamansh or swanavamansh etc...), or Powerful Venus (in Pisces, Taurus or Libra or Vargottam, Uchcha Navamansh, Svanavamansh etc...) is placed in 1st house,
5. If 7th house is affected by Jupiter's 5th or 9th drushti i.e. Jupiter is placed in 3rd or 11th house.
6. If Rahu or Ketu is located in 1<sup>st</sup> or 7th house.

**There is a school of thought that says Manglik Dosha is not required:**

1. If there is a condition associated with marriage, e.g. the way Rama and Sita, Arjun and Draupadi got married.
2. If the girl is kidnapped and subsequently married.
3. If the girl's father gives away his daughter willingly and lovingly.
4. If the girl herself proposes to a guy then it is not necessarily required to match the charts for Manglik Dosha.
5. In case of remarriage.
6. If the girl has crossed the age of 30 years, then a lot of attention should not be given to manglik dosha.
7. For a man above 50 years of age and for a woman 45 and above

**XIII                      CLASSICAL JYOTISH / VEDIC ASTROLOGY**  
**TREATISES/BOOKS/TEXTS**

**Treatises on Nativity**

**Skanda Hora or Jyotishmati(God Brahma)**  
**Brihat Prajapatya (Daksha Prajapati)**  
**Leghu Prajapatya (Daksha Prajapati)**  
**Vasishta Hora (Sage Vasishta)**  
**Garga Hora (Sage Garga)**  
**Kousika Hora (Sage Viswamitra)**  
**Sounaka Hora (Sage Sounaka)**  
**Brihat Parasara Hora Sastram (Sage Parasara)**  
**Surya Hora or Surya Jatakam or Suryaruna Samvadam (Sage Surya)**  
**Jaimini Sutram (Sage Jaimini)**  
**Brigu Sutram (Sage Brigu)**  
**Vedanga Jyotish (Lagadha)**  
**Yavaneswara Hora or Yavanajataka (Sage Yavaneswara)**  
**Vishnugupta Hora (Vishnugupta, also known as Canakya)**  
**Satyacharya Hora (Satyacharya)**  
**Jeevasarma Hora (Jeeva sarma)**  
**Srutakeerti Hora (Srutakeerti)**  
**Sidhasena Hora (Sidhasena)**  
**Maya Hora (Maya)**

**Sphujidwaja Hora (King Sphujidwaja)**  
**Meenaraja Hora or Vridha Yavana Hora (King Meenaraja)**  
**Saravali (Kalyana Verma)**  
**Brihat Jatakam (Varahamihira)**  
**Phala deepika (Mantreswara)**  
**Hora Saram (Prithu Yasas)**  
**Sarvartha Chintamani (Venkatesa Daivajna)**  
**Hora Ratna (Acharya Balabhadra)**  
**Jataka Parijatam (Vaidyanatha Deekshita)**  
**Chatkara Chintamani**  
**Kashyapa Hora**  
**Poorva Kalamritam (Ganaka Kalidasa)**  
**Uttara Kalamritam (Ganaka Kalidasa)**  
**Suka Nadi**  
**Deva Keralam or Chandra Kala**  
**Tajaka Neelakanthi (Neelakantha)**  
**Pranasanushata Padhati**  
**Prasna Ratna**  
**Prasna Margam (Panakkattu Sankaran Nambootiri Brahmin)**  
**Daivajna Vallabha (Varahamihira)**  
**Kaalapraakashika**

The Yavanajataka (Sanskrit for Saying (Jataka) of the Greeks (Yavanas)) is the earliest writing of Indian astrology. ...

### **Treatises on Hindu Electional Astrology**

**Adbhuta Sagaar**  
**Brihannarad**  
**Brihatdaivygyaranjan**  
**Brihatjyotisaar**  
**Daivygyamanoranjana Daivygyamanohar Granth**  
**Ganak Mandan**  
**Gian Manjari**  
**Hindu Electional Astrology (V K Shridhar)**  
**Jaganmohan Granth**  
**Jyotiprakash**  
**Jyotir nibandh**  
**Jyotish Ratan**  
**Jyotishsaar**  
**Jyotish Chintamani**  
**Jyotirvidabharnam**  
**Kaal Khanda**  
**Kaal Nirnaya Deepika**  
**Kaal Prakashika**  
**Madhaveeyam**  
**Muhurtarnava**  
**Muhurt Bhaskar**  
**Muhurt Chintamani (Daivygya Ram)**

**Muhurt Darpaan**  
**Muhurt Deepak**  
**Muhurt Deepika**  
**Muhurt Ganpati**  
**Muhurt Kalpadrum**  
**Muhurt Maala**  
**Muhurt Manjari**  
**Muhurt Martanda**  
**Muhurt Muktaavali**  
**Muhurt Prakash**  
**Muhurt Padavi**  
**Muhurt Saagar**  
**Muhurt Sangraha**  
**Muhurt Tattva**  
**Muhurt Tattvapradeep**  
**Muhurtarnava**  
**Rajmartanda**  
**Ratan Koosh**  
**Ratanmaala**  
**Samarsaar**  
**Shiv Swarodaya**  
**Vaivahaar Pradeep**  
**Vivah Kautuhal**  
**Vivah Patal**  
**Vivah Pradeep**  
**Vivah Saar**  
**Vivah Vrindavan**  
**Vyvahaarochchya**  
**Yoga Yatra**  
**Vyvaharsaar**  
**Muhurtha malya**

**Samhitas — treatises on mundane, portents, omens, meteorology etc.**

**Brahmarshi Samita**  
**Brihaspati Samhita**  
**Brihat Samhita**  
**Parasara Samhita**  
**Garga Samhita**  
**Rishiputra Samhita**  
**Guru Samhita**  
**Kashyap Samhita**  
**Lomasha Samhita**  
**Naagarjun Samhita**  
**Narad Samhita**  
**Shakalya Samhita**

Samaas Samhita  
Samhita Pradeep  
Samhita Sidhhanta  
Satya Samhita  
Sur Samhita  
Vaikhaan Samhita  
Vasist Samhita

Garga Samhita (The narrations of Garga) is a book written by the sage Garga and deals with the life of Krishna.

**Siddhanta — Astronomy and Mathematics and its application to astrology**

Ancient Surya Sidhata (Maya)  
Brahma Sidhanta (God Brahma)  
Lomasa Sidhanta (Sage Lomasa)  
Poulisa Sidhanta (Sage Poulisa)  
Pitamaha Sidhanta (God Brahma)  
Vasishta Sidhata (Sage Vasishta)  
Vridha Vasishta Sidhanta (Sage Vridha Vasishta)  
Garga Sidhanta (Sage Garga)  
Parasara Sidhanta (Sage Parasara)  
Pancha Sidhantika (Varaha Mihira)  
Modern Surya Sidhanta (Aryabhata II)

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